Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

GOD AT THE CHESSBOARD
Editorial

THAT GREEN AND PLEASANT LAND
Lynn Harold Hough

WHAT MIGHT HAVE BEEN!
German Methodists Might Have Changed History

THESE BITTER PARTINGS
"So Far and Yet So Near"

MR. EDITOR!
Letters from Our Readers

Andover Newton Theological Library
OCT 2 1942
NEWTON CENTRE, MASS.

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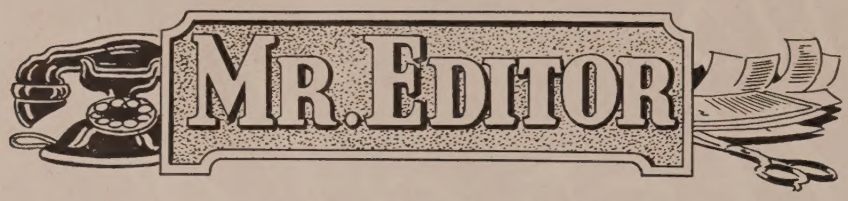

Pacifist and Victorian

PRELIMINARY DEFINITIONS: A pacifist is one who believes that war (or this war) is unchristian. A victorian is one who believes that desire for the victory of the United Nations in this war is Christian.

WANTED: one pacifist who clearly puts God and humanity above his pacifism.

WANTED: one victorian who clearly puts God and humanity above his victorianism.

WANTED: anyone who will humbly admit that God knows better.

REWARD: for the apprehension of any one specimen—unpopularity and a clear Christian conscience. EDGAR S. BRIGHTMAN,

Professor of Philosophy, Boston University.

Boston.

What Is the Answer?

I don't suppose it can have escaped your notice that the Presbyterians are attempting to merge with the Episcopalians, and it may have occurred to you that their plan of union is identical with the one proposed by the writer, in the columns of the HERALD almost four years ago, as being feasible for the union of Methodists and Episcopalians. This plan, providing that the clergy of these churches should receive ordination from bishops of both denominations, was presented at the request of the HERALD's editor, but did not make much impression. Whether the Presbyterians received an idea from the article mentioned, we may never know; but it was not long after that before they began to make overtures to the Episcopalians to unite on the double-ordination plan. They have no bishops, and the Westminster Confession is a long way from the Articles of Religion shared by the Methodists and the Episcopalians; but, nevertheless, there is some chance that the merger may succeed.

The question that now presents itself is why the Presbyterians, who have a background so different from the daughters of the Church of England, should be so much more anxious for union with the Episcopalians than are the Methodists? Here is a puzzle that it would be interesting to solve. Even the High-church element of the Episcopalians have expressed their wish to merge with us. They have thought we belonged together. It does not appear that they expected the Presbyterians to join with them, or at least, such a union seemed more remote. But now all is changed. What is the answer? E. B. HURLBURT.

East Cleveland, Ohio.

No Eliminations in This Letter

The other day I wrote a letter to the editors of *Life* magazine and pointed out that they had been in serious error in calling "Eat, drink, and be merry, for tomorrow we die" a bit of Bible philosophy.

That, however, had been only the excuse for writing. My real purpose was to protest, in a quiet way, against the extraordinary amount of liquor advertising in the magazine and the repeated references in article after article to casual drinking—glamourizing it, giving the impression that it is practically universal, forever associating it with social smartness. That particular issue of the magazine had gone out of its way, it seemed to me, to accent the use of champagne in its first story on an important South American conference, and again in its concluding story on a Russian diplomat in Washington. I suggested that perhaps their confused notion that "Eat, drink, and be merry" was in fact a Scriptural injunction might account for their zeal in behalf of liquor.

The editors replied courteously, thanking me for the correction about the Bible. Then, at considerable length, they explained that, since by popular vote the electorate had legalized the sale and consumption of liquor, no good purpose could be served by *Life's* clamping a censorship down on it. This paragraph had all the earmarks of a stock reply—form K672 or something.

The next week *Life* published my letter—in part. My observation about the overemphasis on liquor in advertising and general reading matter was carefully eliminated. That was their right, of course, but obviously the use of censorship on this issue has not been entirely ruled out—it just works one way, that's all.

I wonder how many hundreds—probably thousands—of similar protests have been thus detoured to oblivion while direct and indirect liquor propaganda has been given the whole road. With the Gallup poll indicating that thirty-six per cent of the electorate of the United States is now even in favor of trying prohibition again, we may assume that editors' wastebaskets have been carrying quite a load.

What are they afraid of?

ONE GUE$$. H. HUGHES WAGNER,

Pastor Trinity Methodist Church.

Springfield.

Christmas-Card Scandal

Now and then, we find a daily newspaper that is willing to express itself on other than simply political or secular issues, and I feel that when such a paper is found it should have the commendation of the leaders of religion. The following is a copy of an editorial that appeared recently in the *Daily Evening Item,* one of the two dailies in this city of nearly 100,000 population:

CHRISTMAS CARDS, 1942 MODEL

According to the Associated Press, some of the makers of Christmas cards will abandon the traditional Christmas themes this year and stress patriotism with such edifying slogans as "Trap the Jap," "Paste the Paperhanger," and "Muzzle Mussolini." The familiar old Saint Nicholas will give way to Uncle Sam, and red and green will make way for red, white, and blue in the color schemes.

We agree with several of our contemporaries that this departure is a mistake. Christmas is supposed to celebrate the birth of Christ—the gentle Christ whom all war is abhorrent and sought to have men live in peace good will. Christmas is not primaril exclusively an American holiday; it or was—a world-wide religious ol vance. There is no good reason wh essential meaning should be forgo in war time and messages of hate derision substituted on our greeting c for expressions of affection and faith and hope and even charity. On perverted mind or a greedy seeke profits will seek to turn the great C tian festival into a barbaric rite of and revenge.

What a tragedy it would be if we a Christmas to be merely a patriotic and thereby lose its essential meaning we permit the present scene to dimini eternal message of Christmas? Shall w mit the contemporary clouds of hat revenge to dim the glory of the Chr stars? I feel very strongly that this Chr card scandal is something that Christia ers should denounce fearlessly and per ly. And now!—not saving the issue basis of another uninspirational Chr sermon on the commercialism of this festival.

If we are strong enough in our em perhaps we shall find countless other willing to express themselves on the Again, congratulations to the *Daily E Item* for its fine statement of the matt

JOHN L. KNIGHT,

Pastor Lake Shore Park Methodist C

Lynn.

[Since writing this letter, Mr. Knig left Lynn for Nashville, Tenn., to do ate work at Vanderbilt University as L Bidwell Beebe Fellow of Boston Uni School of Theology.]

Race Conditions in Washington

Congratulations to ZIONS HERALD continued insistence that The Me Church face squarely the issue of ra crimination. One aspect of the disc however, seems to me unfortunate. is a tendency to make the question too of an issue between the former Northe Southern branches of the church ce around the Central Jurisdiction. The is that both main branches of the as well as the united church, have guilty of unchristian attitudes in matter. The churches of all denomi have tended to conform to the prejuc their localities.

A glaring example of this is in the Capital. Here where no one can vote, because the grant of suffrage woul the Negro political rights, the churc run as much on the Jim Crow princ are the hotels, restaurants, and the have never heard from any church pul serious challenge to race discriminat objection to the denial of all political in the District which affects both blac whites. In nearly twelve years of res I have known of only two cases of a preaching from a white church pulp time on a Sunday evening in a C (Disciples) church during the N Preaching Mission and once on a Th evening when colored people were

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Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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These Bitter Partings

HAROLD LANCASTER

ew days ago I heard a prayer that was of such a kind bring forth a response like the sound of a great n from men, women, and children this whole world These are the words that set forth the petition: k with pity, Lord, upon the broken families of the driven from their homes as refugees in strange s, or divided by the exigencies of war."

ere are few homes in which this war has not already some break, and families still unbroken are wistful, ing that the day is not far distant when it may be lot to feel the bitter wrench. From one home a son one and he is now in the far Pacific; from another, he is in Ireland, Australia, or the burning deserts gypt. This breaking up of the family circle is, and continue to be, the most piercing pain that this war occasion most of us. Restrictions on automobiles and things to the free use of which we have long been stomed may irritate us, and the increase in taxes may e irksome, but all this is as nothing compared with ling on the platform of some railroad station and hing a train depart that carries away someone dear ou. There is something about the experience that es your heart feel as though it had stopped its steady Then comes the numbing sensation of returning e and having to take up life again without the loved The experience is one that is nothing short of being ble to bear.

rely this is a matter about which religion must have ething to say; for, after all, there ought to be nothing affects life in the presence of which a religion that religion stands dumb. And there are those who are ering such inexpressible anguish that, if religion has word for them at this point, it will have no word them at all.

here is a section in the Gospel of John in which this ng experience of human parting is faced. Reading it , one might think that it had been written and given ace in the Book of Everlasting Things in order to min- to those who are called upon to bear the pain of nan separation. Jesus was about to be taken from se who were His friends, and He brought before them truths that He was convinced would assuage the pain if they would but remember them. The first thing He impressed upon them was that those who stayed and those who went still had some things in common. He voiced the truth in this way: "I am in my Father, and ye in me, and I in you." There are some things whose enfolding embrace neither oceans nor continents are vast enough to break. Someone has told of a letter written by a soldier in the First World War. In it he said that everything with which he had to do was so different from home that it was only with the greatest difficulty that he could believe that he was living in the same world with those whom he loved. But then, he went on to say, the night comes and the stars appear, and everything seems homey and familiar. He remembered that the stars on which he gazed were the same stars that his loved ones at home gazed on. Jesus tried to impress upon His friends who were so soon to be bereft of His presence that, no matter how far they might drift apart, they still had God in common. And if we have God, that is a tie that none of the exigencies of life can tear asunder.

I remember being present on one occasion when two friends were bidding each other good-by. As they shook hands, one said to the other, "Let us keep together." There are times when we say to each other, "So near and yet so far." There are times when we might well say to each other, "So far and yet so near." And this is no flimsy, chimerical thing, but instead a bond that is formed of our deepest faiths, our strongest convictions, and our highest ideals. When we both have God we cannot be altogether apart.

The second thing of which Jesus reminded His friends was that, after all, this parting might not be an altogether total loss. "It is expedient for you that I go away," and by this He must have meant that it may not be all bad when we are called upon to part. We have all had the experience of breaking an electric circuit and seeing the resulting spark at the point of breakage. The interruption makes visible something that had been present all the time, but invisible. There are many things about us and about our friends that we were only dimly aware of, if we

were aware of them at all, while we were close together and seeing each other daily. But when we were compelled by circumstances that we felt were cruel to part, those very things then stood out in sunny outline, brave and clear. It is no uncommon experience for a letter from someone far from us to make some things plain that conversation with that person had never revealed. We were quite unaware how strong and dependable some of our beloved really were until they were separated from us and had to manage life for themselves. We never realized how much they cared for some things of which they had seemed neglectful. We had not understood how much they cared for us until their letter revealed their affection. One young man wrote home thanking his father and mother for just being his folks. There is so much that we should never have known, had we not been compelled to part.

In the third place, Jesus urged His friends to focus their attention on the present and all that it held: "The Father is with me." Someone has said that the tendency with most of us is to live where we are not rather than where we are. We are forever getting ahead of ourselves and dealing with some situation with which as yet we have not actually come face to face. Much of our fear and unrest finds its source in the anxious contemplation of days that are still far ahead. We are managing perfectly today, but we are not at all sure about tomorrow. There is nothing about today that dismays, but it is that long string of tomorrows of which we are not at all sure. They seem to be more than we shall be able to stand. There is nothing about our compulsory separation that is too much for us today, but the thought that we may still be apart next month, next year—that distresses us. Of course we can bear the parting for today. If we could only see that it will never be for more than today! Life, after all, is divided into portions that are not beyond our ability to handle. We adjust ourselves to today and its demands, and it will never be for more than today that we are called upon to make adjustment. Friends are kind, and interests come into our lives which help us to face what we are facing now—such will be true of every day.

Jesus' closing word in this ministry to those called upon to bear the pain of parting was that if they would heal the wound in their spirits they must find something to which they could give themselves, body, mind, and spirit. "I send you forth into the world." He realized that there might be a tendency for them simply to sit and stew in the grief of their separation. How wise was His word! Most of us have proved at some turn or other in our lives the efficacy of His advice. More than once we have lifted ourselves out of a depressed mood by giving ourselves to some task. And the relief that comes to us is not the relief that comes from forgetting or from turning away from the facts. It is rather the relief that comes from a facing of the facts. For instance, just what is behind the particular bitterness that we are thinking about at the moment? It is a brutal, foolish way of settling differences that arise between nations, by means of which nations try to get their way. It is a method accepted by those who are the aggressors in this war and by those who are the victims of the aggression. It may be true that anything said at the moment is in the same category with talking temperance to a man who is drunk. But the end of this thing will only come as men and women think and plan for its banishment. No matter how small the community in which we live, we can find a group or form a group that will give time and thought to the end of making themselves intelligent about the world in which we live and the motives that mo will not be difficult for any person to find some into which he can throw himself, and something might contribute toward making impossible the rence of the kind of thing we are now suffering.

And it may be that our very suffering will enable mean something to others who are in similar di Thornton Wilder has a book of short plays which its title from one of them: "The Angel That Tro the Waters." There was a man who stood by the waiting for the stirring of it. But for some reaso great moment never came. Then one day he was info that healing was not for him, that his very power w his pain. It was his pain that had given him the low that trembled into the hearts of men. There were things that angels could not do, that could only be by those who had suffered. In love's service, only wou soldiers will do. And so this man turned away fro pool he had approached so full of hope. As he w homeward, one who had been healed while he had disappointed on the bank came running to him and "Come home with me, I pray you. My son is lost dark thoughts. I cannot understand him. Only you lifted his mood. And my daughter, since her child sits in the shadow and will not listen to me. Come me just for an hour."

Who knows? Maybe the very pain of our partin make it so that we can mean something to othe love's service, only wounded soldiers will do.

IT IS YOUR CHURCH

CHARLES O. RANSFORD

Stand by the church. It is your church. Your me ship is in the church. Here, you and your household your only means of Christian fellowship and h ness.

There is far too much criticism of the church and isters. The world loses respect for both us and our when we complain. The church is the bride of No true man publicly finds fault with his bride though she is imperfect and disappointing in muc is his wife. She bears his name. She is the mother children. That his children may respect their moth must show due respect.

Paul said: "For no man ever yet hated his own but nourisheth and cherisheth it, even as the Lo church." Our churches are more to us than we to Their blessings are manifold.

God had a church long before this generation was He got along well, and we were never thought missed. We shall not be now, should we absent ou from the church. The church goes right along w the faultfinders. Sometimes it is really better off. is no greater shame and sin than the disloya some church folk who fall out with pastors and workers.

——There are losses in this war which I can without regret. Whisky, for example! The manu of this "booze" has been stopped, not to save men save alcohol for industrial purposes. It is true tha is a five years' stock of the poisonous stuff in bonde houses to be drawn on "for the duration." But in these days is insatiable, and warehouses may soon distilleries.—JOHN HAYNES HOLMES, in *Unity*.

That Green and Pleasant Land

Thoughts about a Visit of Eleven Weeks in England during the Summer of 1942

LYNN HAROLD HOUGH

ept thinking of John of Gaunt. It is not that I really or the great Duke of Lancaster. But if he was capable ering the words about England which Shakespeare n his mouth in "Richard II," I would forgive him .

This fortress built by Nature for herself
gainst infection and the hand of war;
his happy breed of men, this little world,
his precious stone set in the silver sea,

. . . . . .

his blessed plot, this earth, this realm, this England."

as, the fortress built by Nature for herself has suf- much from the explosions which have dropped from sky. Hell has come to England flying through the Men and women in their homes have become ainted with a new terror by night and a new piercing v which flies by day. They move with quiet poise t their work. They still laugh at all good jests. They a ready chuckle for the quips which tell the tale of thoughts and odd ways. They often wear flowers in buttonholes like a challenge to fate. But now and you can see a hidden tragedy lurking in their eyes. ver the Atlantic I journeyed by plane toward the end une. It was a delightful experience in every way. unset, we were over great banks of white cloud. The turned golden, and the silver moon appeared. Surely his magic did not belong to a world at war.

hen came England. It was still a green and pleasant full of breath-taking loveliness. As one motored y miles visiting British Army camps or through the tiful Welsh valleys near Cardiff for public meetings he mining villages, nature all the while seemed saying its own power to germinate and to build was beyond of all the forces of destruction. It has always been vorite bit of regretful fantasy with me that the cattle English fields do not know that they are in England. haps it is just as well when if they knew more they uld think of the fiery destruction which so quickly s from the sky.

ondon has a genius for the normal. Here are buildings ch are empty shells. Here are walls which support no f. Here are the barrage balloons, silent sentinels in the Here are the minds and hearts wounded by a blight of into whose ugly eyes they have looked undismayed ot quite unafraid. An alert sounds while you are rid- in a London bus. Unless the anti-aircraft become vig- us and the signs of the nearness of the enemy unmis- able, you go on about your work. Mathematically your nces are good. Of course, the mathematics would not p much if you were at the point of a direct hit. You past so many skeleton churches. And these modern ns where the house of worship itself has become a lvary speak to something very deep in your life. It is, course, everything for which the church stands that is ng attacked. If one has not discovered that, one knows le about this war. There are those who would confuse r minds at this point. The fight is for the enfranchis- g of the little nations which have been enslaved. But it must not be called holy. It is against the cruelty which has debauched the world, but men of religion must watch with unsoiled hands while others fight for their safety. It is to crush an evil thing which has been let loose upon the earth. But we must leave God out of it. Alas, if God were irrelevant now, He would never become relevant again. When the dragons are let loose, you cannot repudiate St. George and turn to Mary's little lamb. And speaking of lambs, the only lamb the New Testament knows is one capable of a wrath more terrible than that of an army with banners.

So when I preached at Brighton and at Harrow and for eight Sundays—sixteen services—at the Church of the Holy Sepulchre where the congregation of the City Temple worship since the destruction of the great old building, I did not feel that I was to speak for an elfland deity—somehow dwelling apart from all the bitter and brutal realities which disrupted the world. He had known —He always knows—what it means to tread the wine-press alone. Only a God of battles can be a God of moral peace. The faces of vigorous young men in the service of their country looked up at one even in the churches, though so many of them had been called away. In the camps they formed one's audience. And one did not tell them that they must leave God behind as they went to the hardest moment of their lives. These young Gideons had a right to believe in the sword of the Lord. They would hardly be disturbed by the fact that pathetic figures moved in the shadows of the world, sure that they were unworthy to represent justice but at the same moment arrogating to themselves the right to represent perfect love.

This Church of Saint Sepulchre is over a thousand years old. It was good to be preaching in a church with a tradition straight from the times of the Crusades when not the tomb of our Lord but His living presence is being scorned. And the fact that a great Free church joined its witness with the Anglicans' tradition of liturgical beauty made a happy symbol of a Christian purpose which united men of honest differences in the hours of worship and the activities of life.

When you scratch the surface of the life of an Englishman, you often find a pagan. If you cut deeply enough, you find a man of profound religious feeling. One might be talking at luncheon clubs, to groups of officers in the Army, at public meetings of hard-pressed people. It was always the same. The religious note was welcomed and gladly welcomed if it was sounded simply and honestly. When days of cruel tragedy come, you simply must find *that* beyond yourself and above yourself which will support you. If the universe in its ultimate reality is not alive to moral and spiritual meanings, you are of all men most miserable. Inevitably you lift from the depths of your soul a cry which only a voice from the far vaulted heights can answer. God has not made us to find the meaning of life apart from fellowship with Him. In their deepest moments, all people know this. You do not have to announce it as something they have never heard. You have only to recall to their minds something they already know.

(Continued on page 944)

Zions Herald

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L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
JOSEPH FORT NEWTON
RAYMOND H. HUSE
RALPH W. SOCKMAN
WILLIAM G. CHANTER
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
H. ELLIOTT CHAFFEE
CHARLES D. BRODHEAD
JESSE LEE CORLEY
WILLIS J. KING
WALTER BROOKS FOLEY
PAUL MORRISON

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Missions in Today's World

Christianity is bound to be greatly affected by the global war now in progress. The local church cannot escape grave consequences. How much less the missionary community in Asia and Africa! Some earnest thinking must be sustained by Christ's followers if these fields are to be wisely led and administered in the near and remote future. We can hardly find a better guide in this complex area than Professor William Owen Carver's recently published "Christian Missions in Today's World."*

In a scholarly and attractive fashion, Dr. Carver first outlines the place of "Christianity Among the Forces Making History," a satisfying analysis of the interplay of our faith with other major cultural and political forces during the last nineteen hundred years. He next traces the way in which an inherent missionary passion has expressed itself, first within Catholicism and then within Protestantism—a course marked by the successive stages of activity, theory, and criticism.

With these two considerations as a basis, Dr. Carver proceeds to a discussion of what he believes to be the major tasks at hand for the church. One of these is that of defining its function in the world from both the divine and the institutional standpoint. Here the New Testament provides a model in its suggestion of a "fellowship of experience," a "school of Christianity," an "institution of religion," and an "agency of propaganda." The second responsibility Professor Carver defines as one of relationships of the component parts of the church to one another and of the church as a whole to its environment. The third duty is that of accepting the challenge of this hard with all its seemingly impossible obstacles.

The chapters of this book represent lectures ered at the Pastors' Conference at Hartford Sem two years ago and also at the Southwestern B Theological Seminary, Texas, on the Holland Fou tion. Hardly anyone more competent could be f for this discussion, since Professor Carver has for more than forty years holder of the chair of parative religion and missions in the Southern B Theological Seminary, Louisville, Ky., and ha tained national recognition in these fields. Theo cally conservative, he has nevertheless so mastere licterature of missions as to make his conclu worthy of study by churchmen of every shade of ion. Many study groups will find in these pages needed stimulus to a refreshing course in the new son now upon us.

*CHRISTIAN MISSIONS IN TODAY'S WORLD. By W. O. Carver. Harper & Brothers: New York. Price, $1.50.

Hospital Visitation

Thousands of patients in the hospitals of the are in dire need of a spiritual ministry. On pag of this issue of the HERALD will be found the sto of some of the experiences of a hospital chaplain, William Brattle Oliver, who is working unde auspices of the Evangelistic Association of New land in the hospitals of Boston, including our Deaconess and Palmer Memorial institutions. article stresses the opportunity and the need in a that in many instances is only half worked. O town pastors should communicate with Cha Oliver when members of their parishes or comm ties have to come to Boston hospitals for treatm "Sick, and ye visited me"—these words taken in context indicate what the Son of Man thought o too-often-neglected ministry.

Give Those Iron Fences!

Every Bostonian is proud of Boston Common the Public Garden, for they are closely ident with the growth and development of New Eng and the onward march of American history. Pr ing these grounds, which have come to be rega as almost sacred, are ancient iron fences bord three sides of the Common and of the Garden. letter sent to the editor of ZIONS HERALD, Miss Cle tina Butler of Brookline suggests that these fenc removed and turned over to the proper autho for war purposes. She says:

> Is it not possible that Boston should do one generous a that would call the attention of the whole nation; th is, to give the iron fencing around our famous Bost Common and Public Garden to be used for war purpose It is true that many will deplore the loss because of t historic interest, but it will be easy to raise a victory fu after the war is won to put up fences that will be fi memorials.

We agree thoroughly with Miss Butler. Such rifice on the part of Boston would symbolize vi the patriotism of the pioneers and thrill the nation to a new spirit of earnestness and a new in the defense of freedom.

GOD AT THE CHESSBOARD

ng the term in no cynical sense, life is a game. st be played through, it must be played accord- rules, and it must be played skilfully if one is n. Of all games, chess is the only perfect one. It scientific as mathematics. In chess, there is no thing as luck. It is a game of pure skill. The board is a miniature system of law. Each piece particular value and its own peculiar move- In just a word, chess is a contest of brains. The hinker always wins. Chance plays no part.

e is a vast game of chess. The players are God nan, and the contest lasts for threescore years and nore or less. The stake is the soul of man. The st idea is by no means new. The Bible is filled illustrations of the struggle between man and Wrestling Jacob, stubborn Jonah, suffering Job, gling Paul, all were in tragic contests with the ghty. Every one of us likewise must play the with the God who will not let us go.

d sits at the chessboard. Man makes his move, God counters with an answering move. So the goes on, stage by stage, until the end is reached the board is folded up at the close of the day. ere are those who, out of an excess of enthusiasm superficial conceit, think they can devise some cut to victory, employ some quick move to over- an adversary. They are mistaken. Chess is a e of law. The move must be made according to , and it has its consequences. Keep your hand ed, O impetuous player, for you may lose the e in one unpremeditated move!

the enthusiasm of youth, we think we can "beat game" by mere drive, and often we fail to give weight to all the implications of a course of action. just as in chess our mistakes are sure to catch up us, not immediately, perhaps, but surely ten or nty moves hence, so it is in life itself. "All's love," "all's law." We must never, never forget that scapable truth. Men frequently have overlooked have broken a physical, an intellectual, or a ral law, and then have had to spend long years egret and gnawing remorse, suffering meanwhile agonizing consequences of their folly.

Chess is a game of freedom under limitations. Some ces can move only in one direction; some, only one are at a time. A few of the pieces, however, have arger freedom and can move the whole length or adth of the board. The castle, for example, can ve freely over all the squares in a straight-forward ection across the length or breadth of the board; bishop has the same power of movement on the gonal. The queen has the largest freedom of all, she can move any length in any direction, straight forward, sidewise, or diagonally. Hence this piece possesses the highest power.

The man caught "in the midst of this our mortal life" who thinks he can do as he pleases needs to study chess. He is granted a certain freedom, but he must exercise it under limitations. Otherwise, sometime he is going to be counted out of the game. If, however, he plays skilfully, he may find as the contest nears its close that, with his queen, his castles, and his bishops well supported by a few other pieces, he has achieved real freedom and in fact the run of the board. He is winning by the careful exercise of freedom according to law and the observance of certain necessary limitations.

The object in the game of chess is to checkmate the king, who can move only one square at a time and throughout most of the game generally plays a rather passive role. A player's blunders, however slight, and however early in the game they may occur, lead inevitably to the tragic moment when, after a series of checks, the opponent cries, "Checkmate!" The game is over. The player has lost.

The dilemmas of life! How many times we find ourselves finally in a blind alley through our own ignorance and sin! We scarcely realized that life was narrowing down upon us. We even disregarded the little hints and warnings of the passing years. And now we begin to hear the ominous "check," "check," and wait with desperate apprehension the final checkmate. It will do no good then at the conclusion of the game to cry, "Just my luck!" or "Why did this have to happen to me?" Checkmate rules out all alibis.

Think now about the other player in life's game. God sits opposite us at the chessboard. He is a very peculiar player. He watches our every move. He is unlike most contestants, for he wants his opponent to win. He is profoundly concerned over our sins and mistakes, our transgressions of law, our disobedience to His will. "Why, oh, why did you do that?" He cries, for He looks far down the years and sees the crippling consequences of the false move. As the game progresses, this strange chess-player grows so concerned about His opponent that He rises from His seat, crosses over to the other side, and bends over him. Our God is a Father. He loves us. He wants us to win. For on no other terms can He Himself win.

See Him now in His contest with man. He is playing the game, as it were, against Himself. He is doing everything in His power, short of curbing man's freedom, to help him to win. Is not this the meaning of the cross? God in His infinite love and mercy seeks some way to deliver man from his sins. He is

even willing to give Himself to accomplish that end. The Eternal is against us in the sense that He must, in the nature of the case, demand obedience to law; He is for us, however, in the sense that through His great love He seeks even against Himself to find for us a way to moral victory notwithstanding our transgressions. So He comes over to our side, takes on our human nature, suffers with us, dies for us.

If Only the Flame Had Spread!

In 1931-32 there appeared in ZIONS HERALD an historical novel in serial form entitled "Flame of Freedom." It was written by Owen Rattenbury, well-known British journalist and member of the Rattenbury family famous throughout Methodism. The serial was a vivid account of the Tolpuddle Martyrs, and dealt with the development of the trade-union movement in Britain, which from the beginning until this day has been strongly influenced by the Christian motive. Many eminent trade-unionists have been Methodists, prominent among them being Arthur Henderson.

Mr. Rattenbury now favors the HERALD with an interesting aftermath to the serial, a behind-the-scenes view of what might have happened had his story been translated into the German language. His contribution will be found on pages 942 and 943 of this issue of the HERALD.

Messenger of Good Will

After spending eighty days on a speaking and preaching tour of England upon invitation of the British Ministry of Information, Dean Lynn Harold Hough of Drew Theological Seminary, Drew University, arrived home on September 17.

At a farewell complimentary luncheon given Dr. Hough by members of the National Liberal Club, Rt. Hon. Ernest Brown, British Minister of Health, commissioned the distinguished American churchman as the official bearer of the thanks of the English people to his countrymen for the "genuinely vast-scale generosity" shown in the flow of aid begun long before Pearl Harbor. Having received these gifts in his capacity of Minister of Health, Mr. Brown, who presided at the luncheon, indicated that he knew probably better than any other person the extent of the gifts received from "Bundles for Britain" and other similar groups.

During the summer, Dean Hough occupied the pulpit of the City Temple in London, which, since the bombing of its sanctuary, has been meeting in the Anglican Church of St. Sepulchre. Under the auspices of the Ministry of Information, he motored nearly a thousand miles, speaking before groups of British officers and men, addressing public meetings in Welsh mining villages, and conferring with groups of clergymen, Anglican and Free. In Nottingham, Dean Hough addressed a Christian Front meeting presided over by Rt. Rev. John McNulty, Roman Catholic Bishop of Nottingham. The Anglican Bishop of Ely was the other speaker. Dr. Hough also broadcast to America in a program in which he ans questions on religion.

Numerous articles interpreting American opinion were written by the dean for British pe cals, some of them being published this summe others being accepted for later appearance.

On Dr. Hough's final Sunday, City Temple's surer, Mr. Albert Clare, also editor of the *City Te Tidings,* paid public tribute to the guest minist the American dean. He mentionel similar pre summer appearances in City Temple's pulpit o part of Dr. Hough covering a period of twenty years, and said: "If Dean Hough will allow me t so, the City Temple always expects great prea from him, and we have never been disappointe

The HERALD is especially fortunate in securin first article given out in America by Dean H dealing with his experiences during the summe views concerning the situation in England, an British attitude toward the war and toward Am The contribution appears beginning on page 9

Good Reading

Autumn number of *Religion in Life,* filled good reading, has just come from the Abing Cokesbury Press. Among the articles that chal attention and interest are: "What a Pacifist Can tribute," by W. Russell Bowie; "Group Convers by A. L. Warnshuis; "Sir George Adam Smith David S. Cairns; "Psychic Phenomena and Im tality," by Arthur L. Swift, Jr.; "The Witness o War Novels," by William Andrew Keese, and "V Price Freedom—A Review of the Quarter's Fict by Earl Marlatt, dean of Boston University Scho Theology. In every issue, *Religion in Life* bring its subscribers high inspiration and valuable info tion from the fields of theology, history, and li ture. We wish it might be possible for every live ister and layman in American Methodism who is now a subscriber to devote a few hours to a sa copy of this autumn number. A taste of the things provided would, we feel sure, whet the i lectual appetite of the reader for a full meal— is, a full year's subscription.

Harlan County Goes Dry

Who has not heard of Harlan County, Kentuc It has achieved wide publicity through the tr struggles between its coal-mine operators and United Mine Workers Union. Recently, a local-op election was held in the county, and it was repo after the count of ballots that the wets had won contest by 670 votes. The drys, convinced that ballot boxes had been packed and a fraud practi took the issue to court, where the prohibition fo were vindicated. Instead of losing by 670 vote first indicated, a fair count revealed that anti-lic sentiment had actually won by a majority of 1 Commenting upon the Harlan County fraud, *Louisville Times* stated that "the publicity effec worse for wets than an uncontested dry victory wo have been."

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ible Looks at Religion.

RELIGION AS FREEDOM.

dom did Christ set us free.—Galatians 5:1.

t St. Paul is saying is that the religion of Christ a freedom that is not merely a negative thing, the l of restrictions. Christ does not set His followers m the limitations of inadequate religious systems, would be for them the lowest depth of folly to f going back to the bondage of external forms. s is only a means to the real freedom, which is the ment of that way of life for which men have always roping, in which they can find the full and unham- exercise of their powers. The emancipation that brings to men is not merely negative, freedom imitations, but positive, the power of conquering nent. This is the glorious liberty of the sons of

Bible always thinks of religion as meaning true m. And this Biblical line of thought is worthy of l consideration if only because it represents a much- l insight into the nature of freedom. Far too often is thought of in negative terms only, as the absence pulsion. It means being allowed to do as we please. s an extraordinarily light-hearted and light-headed Its only basis is the amazing assumption that human , if only given their own way, will find happi-

ore complete flight into the face of fact, it would be to imagine. The truth is that the great obstacles to m are not external restrains at all. It is within the of men that the great tyrants have their thrones. e who are weak or ignorant or slothful or selfish will e free if they are allowed to do as they please—they imply tighten the bonds of their own weakness, or ance, or sloth, or selfishness. Even well-meaning e are not made free just by emancipation proclama- or even by the gift of the vote. Quite as much dam- o the world has been done by unenlightened and pired well-meaning people as by malicious evil- . A freedom that means only the choice of the rock which to wreck one's ship, or the right to drift ssly, is a curious kind of privilege.

, real freedom is the exchange of weakness for gth, of ignorance for wisdom. This means that it e discovery of an inner drive which is far more insis- than any outer compulsion which it may replace. truly free man is he who sees the right way with a n so clear that it is compelling. Its power is seen as very reenforcement that he needs to find the life that ly worth living.

is is the freedom that Christ brings. It does mean mancipation from the outer restrictions and compul- s of an externalistic conception of religion. But if that e all, it would bring no freedom at all, and the critics t. Paul's gospel would have been right in their claim he was preaching a liberty that was bound to end in the wildest license. The release from externalism was only the by-product of an act of grace by which Christ opened to His disciples the way to free activity in the service of a cause which completely captured their hearts and souls, a service in which their attainments would far transcend the demands of the strictest legalistic system.

The idea of freedom thus involves—like most great ideas—a paradox. He only is free who, like St. Paul, can call himself a slave to the true Master. All through the Bible this paradoxical conception of freedom appears. Who were more truly free than the prophets, speaking because they must the word that God had given them? The great vision of a Redeemer, freely achieving the salvation of the world that despised and rejected him, was that of a Servant of the Lord, yielding to Him a perfect obedience even unto death. Jesus, who fulfilled that vision, the one perfectly free Man, was found among men as a servant. No one ever knew better the meaning of the word "must"—"the Son of man *must* suffer." The only way to freedom is through self-dedication to the Highest.

All that we know about life bears out this teaching of the Bible. Those men who have had the clearest vision of God and have surrendered most completely to His will have been the men who have subdued kingdoms, wrought righteousness, waxed valiant in fight, turned to flight armies of the aliens. Knowing no master save God, they were free to discover that the way of God's choosing was the only way for them. For the Father's house is the true home of man—once he comes to himself, his true self, his only way is the way home. Life lived elsewhere is lived in the bondage of exile.

Thus Luther, crying out, "Here I stand—I can none other," is shouting the battle-cry of freedom. Wesley, once he saw Jesus as his Lord and was willing for His sake to be counted as the offscouring of the earth, was the freest man in all free England—and the mightiest, too, it may fairly be said. On the other hand, see the feebleness of those who think of freedom as just having their own way, the removal of whatever stands between them and the achievement of their own ambitions. The dictators find themselves chained to their own chariot wheels to be dragged, finally, to death, the helpless victims of the folly they mistook for wisdom, of the slavery they called freedom. Lesser men stumble powerlessly through life, seeking in vain for freedom because they did not dare disobey the crowd and risk their profit or their skins in the service of the ideal. In Mr. Sinclair Lewis's "Babbitt," the leading character says to his son at the end of the story, "I've never done a single thing I wanted to do." If all men faced the facts about themselves, there would be a multitude who would have to confess the same lack of freedom.

The Bible is right—of course it is. There is only one way to be free, and that is the way of surrender to the true God in whose service is perfect freedom.

What Might Have Been!

How German Methodists Might Have Changed History

OWEN RATTENBURY

"I have read your book, and like it very much. I should be much obliged if you would let me translate it into German, so that we may publish it there."

The request took me by surprise. I was of course very much flattered. It was my only book. Not a large book! Rather romantic in a way! It was certainly graphically written, and reproduced events that had influenced life in England 100 years before. It had been published in serial form also by ZIONS HERALD in the United States and by a religious newspaper in Canada. But what possible chance was there for it in Germany? It only dealt with humble peasants, who had been faithful to their Methodist witness and had been loyal to their comrades.

The man who had asked for this permission was an erudite German minister, a doctor of divinity, a leader of the Methodist Church in Germany—a church that was the result of American missions. What reason could he have for translating and publishing this book? I asked him, and he told me of the plans of the Methodist circles of Germany. Hitler had not then emerged as a force, though he was on the horizon. I think it is evident now that war preparation had been taking place throughout Germany even at that date, but it had been done so secretly that such people as this man had no knowledge of it. It was subsequent to this time that the military leaders discovered in Hitler the man they wanted to lead the people or drive them into their present subjection to the military plan. The Social Democrats were in power. They really represented the working classes of Germany. They worked under tremendous difficulties. They had never governed a nation before, nor had they taken part in such government. They had no admixture of the old governing classes. They were not helped very much by the victorious French and British. The French were afraid of a renewal of the conflict, and although the British had no suspicion of the truth, they surrendered their own better feelings to the naturally apprehensive French, and so friendship with Germans was still very cold. Besides, the governing classes in Great Britain (for, in the main, British democratic institutions were run by the Tory Party) had their suspicions of the immense possibilities of a combination of Soviet Russia with Social Democratic Germany. All false suspicions! But enough to prevent the cordiality that a real League of Nations might have engendered.

My acquaintance,—this German professor, whom I will not further describe, for I think he is still in Germany, and from my conversation with him I am sure he is still a strong supporter of the Hitler régime,—this man of Methodist fervor and spiritual power and scholar of no mean quality, told me of a remarkable scheme.

"We are greatly troubled," he said, "that in Germany the Social Democrats, who constitute so large a part of the working classes, are definitely irreligious. They are members of no churches, and in fact they despise the church and treat its ministers with contempt. We are convinced from our contacts that what they object to is not so much Christianity as the state churches."

He then explained to me that in every one of the German states there was an Established church. In some states it was Roman Catholic, in others it was Luthera both cases, the fabric of the church, the expenses of ad istration, the stipends of the clergy, were all paid b state. It was a part of the system of government in many. It had been a part of the system of governm under the Kaisers and still was under the Republic. German Social Democrats before the last war had in contact with working-class organizations in other c tries. There had been an international working-class m ment, a sort of League of Nations for trade unions. like the great French Jean Jaurés, who was assassinate the early days of the 1914-1918 war, Arthur Hende of Britain, and Ramsay Macdonald, Karl Liebknecht Rosa Luxembourg of Germany, Vandervelde of Belg with representatives from all the Scandinavian coun had been closely associated and had learned the wor difficulties and aspirations in each of the countries. It felt generally in trade-union circles that the Gerr started the 1914 war because they were afraid of that rising power of their own democracy. The church in many had been a part of the state which started it g It had no working-class associations. The Social Demo would have nothing to do with the Christianity that c be used like that and in other numerous ways to the working classes in submission to forces against w they were always wanting to revolt.

Now that Social Democratic Party was in the a dency. Their philosophy was largely that of Karl M It was materialistic altogether. There was no conceptic the working-class organizations of Germany of any of religion other than that of the state churches.

The doctor and his friends believed that their r against Christianity was really more a revolt against state church than anything. They knew that the Fr Revolution had been largely atheistic in character. knew that the Russian Revolution had been Ma They saw power that had come to both. They knew ing about the sources of British working-class efforts. real history behind it all was absolutely unknown to t

The German Methodists had decided on a nation- evangelistic mission to teach these outsiders what C and His religion really meant. They knew that would have to meet a largely pagan atmosphere: and women who knew simply nothing about any reli except formal acts of worship in churches with w they had nothing to do—churches that represented the superiority that they wished to strike a blow agains at any rate to keep from raising its ugly head again.

In order that they might conduct this great evange mission with success, they had been looking about books that might be sold or distributed as backgro to the religion they sought to preach. They wanted gr bait with which they could sow the waters, in ord make the fish more willing to bite.

"Now they know the strength of the trade-union m ment in Britain," continued the doctor. "They com wages conditions and they know how you have ha struggle to get those wages conditions improved. have done some of the same sort of struggling themse

has always been the materialistic follower of Marx has led them. You have been more successful, and ook shows how early trade-unionists were actuated eir faith in Christ. It tells of the heroism of these lpuddle martyrs, and it shows so plainly how zealous were as local preachers and evangelists of the village . It is a real background story that will be of im- e benefit when our mission takes place."

ere was much else of moment in our English trade- movement. It would not only be my book that d be used. Our English socialism was so bound up religion. Kingsley and Maurice—those great Angli- clergymen—had taught so vividly their doctrines. ly every British Labor leader had been brought up on eachings of Carlyle and Ruskin. Not that Carlyle socialist! But his insistence on justice and righteous- had seeped into the minds of British men and women, if his Christianity was not obvious, nevertheless the est of Christ's messages were emphasized in fact in hings that he said with such power.

e first attempts to get representation in Parliament ritish working men were claims by men who had the stian ethic and in fact were nearly all members of Methodist Church. They had been chosen as secre- s and treasurers and chairmen of their unions be- e their honesty was never in doubt; they naturally e the truth, and they had the power of expressing views in plain, if sometimes blunt, language. Wilson Fenwick, Pickard and others were Methodist local chers. They were brought into Parliament by the eral Party. Then came that much maligned and greatly d leader of an independent party representing work- men alone,—Labor Party,—Keir Hardie, the sole essing Christian, standing alone for a short time, r to gather to him others like him in ideals. Arthur nderson, the Wesleyan local preacher, member of the sleyan Conference, was typical of the new group. ders like Macdonald the Presbyterian, Snowden with a thodist background! Among them also that best-loved ll, George Lansbury, devoted member of the Church England, who called every man "brother," and every- ly felt he meant it!

idney Webb, in his book on the Durham miners, tells he influence of Methodism on those fine men. (Sidney ebb and his wife, by the way, should really be Lord d Lady Passfield, but they prefer their own names.)

Well, there we were, with a strong, virile trade-union vement and a Labor Party that had been the first party the state on two occasions and had governed the coun- by democratic election—probably the strongest and st-organized working men in any country. It was in a untry where there was a state church but in which the ajority of the people who went to church at all, belonged the Free churches.

What a campaign these German Methodists intended conduct! They were organizing, and their organization ould have been as thorough as German things generally e. But they started too late. Was their campaign nipped the bud? Did Hitler and his myrmidons see that, if carried on, it might well ruin what they had in mind? is hard to say. What is certain is that Methodism does ot seem to have suffered any persecution in Germany. oman Catholics and Lutherans have been persecuted. iemoeller has languished for years in a concentration mp. One explanation is that, the Government being re- onsible for the payment of the clergy and the upkeep f the buildings of the Established churches in their various states, Hitler and his ministers felt that those who paid the piper should call the tune. That has been stated almost in so many words by them. If the state pays the stipends of the incumbents, then it has a right to say what doctrines shall be preached, or, at any rate, the right to say what doctrines shall not be preached. So an embargo was put on preaching the full gospel as it appeared to several of them. Niemoeller and the Confessional Church clergy refused to take their orders from anyone but God. The Reich could not allow any god to stand between them and their orders to their employees.

The Methodists, however, were different. They were not paid by the state but were a Free church in a realm where very little religion was free at all. They were actually encouraged by the Government in the first years of the régime, and some visitors from Germany—notably Dr. F. H. Otto Melle—praised Hitler and his system when they came over on visits to England. Probably it was meeting Dr. Melle that induced Dr. Frank N. D. Buchman to speak some words of praise for the German Fuehrer, which are greatly urged against the Oxford Group in England just now.

It was, however, one thing to tolerate the Methodists, who generally favored Nazidom, and quite another to allow a nation-wide campaign on behalf of a religion, with the British trade-union movement as its background. Probably however favorably the German Methodists looked upon the Hitler régime, they felt it would hardly be wise to undertake the enterprise that had been intended. If they had thought of it ten years earlier, the history of the world might have been different. That sounds like a miracle, but it is claimed that a similar miracle happened when Methodism came to England; for British historians maintain that, but for the great Methodist Revival, the French Revolution would likely have been reproduced in England. An English revolution with its wiping out of the old aristocrats would certainly have altered the history of the world. Britain could ill spare the Churchills and the Cecils, the Greys and the Roseberys and the Gladstones of the nineteenth century. It would indeed have been a different Britain that would have emerged.

So, if Germany had been infected among its working classes as England was in the eighteenth and early nineteenth centuries, its Hitlers and its Goerings, its Himmlers and its Hesses might never have emerged as all-powerful expressions of the mind of the German aristocracy—the appointed butchers of the ruling class. Those working classes would have had the power of a vision of something other than German nationalism and empire. They might have seen the kingdom of God as the British working class had seen it. They would have seen something of supremely greater importance than the setting up of a Reich that could murder or control its Jews, and make a world safe for Herrenfolk. Liberty, equality, and fraternity would have come with the realization of the common fatherhood of God. It was not to be. It was a great ideal. Is there still a chance that, sometime after this mad world slaughter has run its course, there will be a place for a redeemed Germany that has discovered the vision its Methodists wanted to give it ten years ago?

——For the past few years parents have been inclined to laugh indulgently at their children's passion for comic book characters, but when it reaches the point where children spend 75 per cent of their leisure-time reading in these lurid tales, which make the dime novels of an earlier day tame reading by comparison, it is time something was done. Parents must take the initiative.—*Supreme Council Bulletin.*

A Rift in the Cloud

The Mission of a Hospital Chaplain

WILLIAM BRATTLE OLIVER

"You know, Chaplain, some of the things I learned in school are all wrong." So said an otherwise uncomplaining patient in a Boston hospital.

"What, for instance, is wrong now?"

"Well, we were told an hour was made up of sixty minutes. I am sure there must be ninety or even one hundred minutes in most of my hours here."

To one not used to long hours in bed, the minutes do have a way of stretching out to an undetermined length. This is where the chaplain has a distinct mission, for little attentions do help to shorten the hours for the sick.

It requires so little sometimes to add cheer. One day an Irishwoman, meeting the chaplain, said: "So you're the one who gave my old man the Easter card. He told me to take it home and be careful of it. It was the only one he had ever had given him." She said it with choice Irish brogue and with genuine appreciation.

In these days when all the hospitals are so dreadfully short of doctors and nurses, the visits of the chaplains are on the "plus side" of cheer and courage. Loneliness has no racial or religious boundaries. It is a very human feeling.

"Say, Chaplain, where were you yesterday? Isn't Wednesday your day here? I looked for you all day." He was one hundred miles from home, and had no folks coming in to see him. Another man wrote his thanks, and said, "You're the only one to take an interest in me."

It is little wonder that many patients have a sense of fear as they enter a hospital. Conditions are strange and are sometimes disturbing. Doctors and nurses are out of one's ordinary range of thinking. Food is different, and the regulation hours seem unpleasant. It is an uncertain experience to many. Moreover, home is a long way off and visiting hours seem so short.

"Good-morning!" The chaplain said it with a smile. "I'm sure you have so much to be thankful for in this house of healing, for I notice, by your card, you have a very wonderful doctor. I know, too, what an exceptionally fine hospital this is; you're to be congratulated."

The patient did appear surprised and changed her look to a more hopeful one.

"Yes, I am grateful, but I do wonder how it is all coming out." Quite naturally.

Just here our religious upbringing finds common ground, for the Lord of the Healing Touch is the same in all creeds. The chaplain's work is to release Him from the creeds to mingle in "life's throng and press" on the common levels where we all live. The chaplain often changes anxiety to courage and hope. Frequently the minister of the home church who is not aware of his parishioner's illness receives a card. Ministers are very grateful for this service. Sometimes the patient is "standing in the need of prayer," and the brief prayer, very definite and personal, brings great relief.

The chaplain is often asked, "How do you know what to say as you go from bed to bed in a long ward?"

That depends on who is in the bed. Always a man's faith is respected. But one must be keen to discover the common ground and to say the arresting word. No one resents friendliness. Surely with our differing relig conceptions we can claim a kindly interest as com ground. All creeds respect that. Many persons r strength for weak faith.

For nearly fifty years the Evangelistic Associatior New England has provided for one or more chapl annually in the hospitals of Greater Boston. Only sixth of these many hospitals can be covered by tl chaplains. There are very few Christian activities in metropolitan area conducted at so low a cost as ten dol a day that have such a far-reaching influence for g Men who have drifted away from church influence h seen the need of reuniting with the one principal age for moral and spiritual good. Many churches place work in their budgets, and individuals become respons for one or more days, often as memorials.

It is safe to say that this hospital ministry require special type of adaptability. Not every minister can the sick with profitable results to the patient. It is and always a man's job. The chaplain, seeing an aver of one hundred patients a day, must be able to say i sentence or two the word that will tell for courage hope. He carries small portions of the Gospels and Psal which are generously supplied by the Massachusetts B Society. These are given where requested, and often rev memories that refresh both body and mind. In no pl is it truer that "the entrance of thy words giveth light.

"Daughter, wake up, here is a minister of our faith. are such strangers in Boston one of our own kind doubly welcome." The anxious mother, 2500 miles fr home, welcomed the prayer that preceded the seri operation by a few hours. Loneliness is pathetically r

To be a minister of Him who was friend to the lon and healer of the sick is indeed a high calling. The i covered walls of our hospitals shut out the stories of p and fear and grief, but the doors swing open gladly admit the chaplains of all faiths who give the cheer a comfort and manifest the presence of a Christ who Friend and Helper and Saviour of all; for, brushi our differing faiths aside, we are first and always F children.

That Green and Pleasant Land

(Continued from page 937)

Religion always begins as a memory and then become power.

I do not say that people in England are coming to spiritual revival obvious to the superficial eye. I do s that the things of the spirit are becoming more inevital all the time. This has given a new quality to worsh And in days like the recent national day of prayer, t people respond whole-heartedly. But it is more than gesture. It is the upreach of an arm to clasp the helpi hand of God.

You are sitting in a London club full of the excelle talk of seasoned men of the world. Clear knowledge a ripe experience and sharp analysis make themselves f in conversation which seems so casual and turns out

significant. These men know the countries of which speak. They have been great travelers. They know ooks of which they talk. They have made compan- of the masters of notable writing. They have lived timate terms with great events, and often they have share in shaping them. But under all the sophistica- you find a straight faith in a few convictions about nd men. These convictions are not to be the play- of clever minds. They are the abiding truths by h men must live if they live at all. The Englishman's ts emerge when he is at play intellectually. His faiths ge in his deepest and truest hours.

u get your feet under the table with men whose h and writing have wide effect in England. They rstand all the kinds of silence there are. But they also mand a very effective and persuasive speech. Usually is a brooding quality about their minds and about utterance. They are a bit afraid of deceptive words. they all love words with little candles burning inside and phrases rich with the dripping quality of human rience.

ey and all their countrymen have a hard and anding task. Quite without self-consciousness, they their hands upon the plow. The furrow may be long. horses may require very skilful driving. But they will leave this work until the field has been plowed. In oment of complete self-forgetfulness, a Londoner tells why he cannot allow Hitler to drive him from Lon- If Der Fuehrer could hear and could understand, would surely be afraid.

our friends ask no end of questions about America. y are very keen about the multitude of American iers who have come to Britain. They want to make n feel at home. They want to be friends. And very ndly they are proving themselves to be.

ngland is full of soldiers. They belong to Britain; they e from Australia and New Zealand and Canada and and and France and wherever men want to send ng sons to the Island Fortress of the world to fight for fe which must be kept human in spite of all the sur- der of those who have the bodies of men to motives ich are inhuman. Some things must be brought to an . Some things must be made possible. The Four Free- ns are good to think about. They are good to fight for. ey are good to live for. And for them men are willing die.

The days in England come to an end. A hard summer has been with much bitter news to hear from North rica and from Russia. And much great news of human rage and of human resistance. There are signs of lift- clouds, and there is the glory of a resistance for which cost is too great.

Mighty armies are waiting. Mighty forces are gather- . And there is a dangerous, magnificent light which nes sometimes in the eyes of those who wait.

So one leaves England. The plane moves over the lantic. One reads John Buchan's "The Path of the ng" through the hours when the Flying Ace steadily oves toward America. The path of kingliness of which hn Buchan tells in these thoughtful tales comes from far North—far in space and time—through the ages d at last across the sea. You begin with Biorn, the son a king. You end with Daniel Boone and Abraham Lin- ln. You hear Stanton say the night of Lincoln's death, Now he's all the world's. . . . Now he belongs to the es."

That was true of Lincoln. Will it be true of Lincoln's nd? In imagination your eye sweeps over New England, and the great states of the South. Your thought moves across the Mississippi Valley—that Valley of Democracy, as Meredith Nicholson called it—to the Pacific coast. Happily you fancy that you look down on all the homes and forests in your own land. Will it too realize its great destiny? Will it too belong to the ages?

The plane comes to port at last. Soon you are in a taxicab moving toward your hotel in Manhattan. Here are the familiar well-loved towers. In a corner of your mind you hear an "alert." The anti-aircraft burst into action. Your heart is at home. Your heart is in England.

Streams of men of downtrodden lands come within your mind's vision. To the great democracies they look. They must not be disappointed. America is awake. England is alert. Together we march for the deed that must be done. Together we work for the hour when the Four Freedoms shall move from the realm of Platonic ideas to the region of political facts.

Ashamed to Pray

"Will you answer me one question?" asks a reader. "Not long ago there was an article no one can ever forget, called 'Three Men on a Raft,' by Harold F. Dixon, which must have made many hearts beat fast.

"It told of three of our fliers, survivors of a patrol-plane crash, drifting for thirty-four days on a raft at sea. About the fifth day they were in dire need of water, with little hope of getting any.

"At last one man suggested that they pray for rain, and Dixon writes, almost in apology, 'I had been thinking about that, too, but had been ashamed to make the suggestion.' Those words puzzled me.

"Ashamed of what? Why be ashamed to make such a worthy proposal? Yet this seems to be the attitude of many people of today. They did pray, and 'hardly had they stopped praying' when the rain came.

"Why be ashamed to suggest prayer, when there are so many other suggestions in this world that one ought to be ashamed to make? Is there any answer to such a riddle? If so, what can it possibly be?"

Yes, there is an answer. Men are shy about the deepest things of life, and one must admire their reserve. Tolstoy told Gorki that many people lose faith, or lack it, because of a certain shyness. By contrast, take the man who turns himself inside out, talks of sacred things glibly, until he makes them cheap or unreal.

Most people, we may be sure, are more religious than they seem to be. They hide their faith away in their hearts, and one must respect their silence. In times of crisis their hidden religion comes out.

Other people are less truly religious than they seem to be, unfortunately. They overdo it, perhaps because they are too emotional—or for some reason or unreason.

One recalls the words of Matthew Arnold: "I, too, would say God, if the moment I said God you would not talk about Him as if He were a man in the next room."

There is more religion in the world than is professed, or even confessed; for this hidden reverence let us give thanks.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Homemade Ritual

The attempt to make of Methodists a ritualistic church has never succeeded. Even John Wesley's Sunday evening service seems to our people a foreign invasion. They say, "We do not pray from a book. We pray from our hearts." However, there are certain quaint and beautiful expressions that have crept into our speech that would help to make a prayer book of our own. We do not hear them so much today, but they belong in the chronicles of the recent yesterdays of Methodism.

I can see now that sober, thoughtful layman who used to visit in our neighborhood and always, when doing so, attended our schoolhouse prayer-meeting. It was said he was a graduate of Dartmouth College and had sowed there a bountiful crop of wild oats before he came penitently back to Christ and His church. This did not seem possible to our boyish eyes and ears! He was a house-painter, a gentle and a silent man. His prayer was not that of a college graduate but was honeycombed with old-fashioned expressions. I wish I could recall them. One that always appeared was, "Giving doth not impoverish Thee, nor withholding enrich Thy store." Can you find anywhere a finer description of the resources of the Infinite?

Then how many times I have heard reverent voices repeat, "We thank Thee that Thou art a prayer-hearing and a prayer-answering God"! This statement was reversible, and sometimes almost unintentionally a brother or sister would pray, "We thank Thee that Thou art a God-hearing and a God-answering prayer." However said, can you think of any better foundation for a life of trust and peace?

It was a rainy night! There were but a few present at the week-night prayer-meeting. The pastor asked Brother Jones to lead in prayer, and he was almost sure to say, "We thank Thee that, where two or three are met together in Thy name, Thou art in the midst to own and bless."

Of course, for the most part this is a New Testament quotation. I wonder who first added the words "to own and bless." At any rate, it has become part of our prayer-meeting liturgy.

At the New Hampshire Conference, one never-to-be-forgotten year, Bishop Edwin H. Hughes in his closing devotional address called attention to the fact that the verse of Scripture to which I have just referred is one of the best and most convincing proofs of the deity of Jesus. Think of a mere man, even a great man like Lincoln or Wesley, promising to be present with every little company met "in his name"—everywhere and always! I was so impressed with the bishop's statement that I told it to our Young Men's Christian Association secretary. He replied, "I do not think the fact that Jesus said that is proof of His divinity. It is the fact that it really happens that brings the demonstration," and I found myself saying:

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

The schoolhouse chapel where I attended as a lad w out in the open country. When revival fires blazed hig people from far and near of various faiths came to t services.

The members of the Advent Christian Group seem to be our spiritual kinsmen, and they mingled their hon made ritual with ours. One of these poetic stateme lingers in my memory. They said, "The Lord is comi to unlock these old graveyards." I thought of it this su mer as I visited some of these rural cemeteries. Wh ever we may think about the resurrection of the bo we are sure of this—that death is not to have the l word nor is the grave to have the final victory.

"Life is ever lord of Death,
And love can never lose its own."

I was one time assisting Willis Holmes in a tent me ing at Milton Mills, New Hampshire. I was to be t preacher of the evening.

Before the service began, Willis Holmes said to m with a friendly smile, "Would you like to have me of prayer or do you prefer to grind your own scythe?" T was more than a picturesque metaphor. It stood for som thing real! Whoever conducted what we now call the w ship service was to do more than "make a prayer." use another old-fashioned phrase, he was to pray throu and the preacher was to feel the lift of it as he p claimed the gospel.

"I think I will cast the net tonight," said the past What did he mean? Old-fashioned Methodists know! meant that he was to give definite opportunity for se ing souls to express their desire and purpose to live t Christian life. He was a fisher of men!

Twice within the year have I heard young people church institutes sing the song "Had a peanut." I did object particularly to the words. I like fun, the rollicki fun of explosive youth; but this tune they were singi brought a pain to my heart! It was the tune to which sang the invitation hymn, "Come to Jesus. Come to Je just now," during the days of my youth and many d of my earlier ministry. I have seen many people ma their way to the altar with the light that never dawns sea or land, shining in their faces while we all sang, " will save you. He will save you now." So it came to with a shock of surprise when these youngsters sa their comical words to the tune. I wondered if it was sy bolical—if the experience itself was strange to them.

I am frank to acknowledge that oftentimes many bl ders have been made in "casting the net." Some peo are seriously hindered by the unwise invading of the p vacy of their inner lives. High-pressure evangelism had its day—but let us not throw out the baby with bath! It is still true that sometimes—oftentimes—we sho "cast the net" if we are fishers of men.

Methodist Chaplains in Training at Harvard

the second class to study at the Chaplain School, Harvard University, are some forty Methodists. These men, by invitation of Bishop Bromley Oxnam, attended the Boston District Conference at Harvard-Epworth Methodist Church, Cambridge, on Monday of st week. As many as could be assembled for the photographer appear in the accompanying picture, with Bishop Oxnam in the nter of the group. Beginning at the front and reading from left to right, the members of the group may be identified as follows n the case of each chaplain, his rank and his Conference are given with the name):

irst row—Paul E. Lewis (1st Lieut.), Minnesota; Ralph E. Stiles (1st Lieut.), Erie; Jotham F. Norton (1st Lieut.), Troy; Claude E. eland (Major), Northern Minnesota; Bishop G. Bromley Oxnam; Henry B. Koon (Major), Upper South Carolina; Arthur B. Pearce, . (Captain), Holston; Edwin B. Pearce (Captain), Detroit; Lorenzo D. Phipps (Captain), Ohio.

econd row—Murl J. Wilson (1st Lieut.), Dakota; Carlton W. Bodine (1st Lieut.), New Jersey; William Park Smith (1st Lieut.), outh Georgia; Ferdinand Derk (Captain), Central Pennsylvania; L. L. Bowles (1st Lieut.), East Oklahoma; Samuel A. F. Wagner 1st Lieut.), West Virginia; Charles J. Fix (1st Lieut.), Iowa-Des Moines.

hird row—Robert Wylie (1st Lieut.), Nebraska; Donald D. Samuelson (1st Lieut.), Erie; James D. Young (1st Lieut.), North Caro- na; James D. Reese (Captain), South Georgia; Lee W. Mooney (1st Lieut.), Oregon; Hilton O. Morton (1st Lieut.), California.

ourth row—William Allen Sanders (1st Lieut.), North Alabama; Leonard Ives (Captain), Northern New York; James L. Patterson 1st Lieut.), Holston; James T. Wilson (Major), Illinois; Robert S. Lee (1st Lieut.), Tennessee; Floyd V. Brower (1st Lieut.), St. Louis; . M. Shoemaker (1st Lieut.), Philadelphia; Edward C. Johnson (1st Lieut.), Kentucky; William K. Barrs (1st Lieut.), North arolina.

Of Current Interest

An impressive service in St. Paul's Cathe- ral, London, on Wednesday of last week, vith the Archbishop of Canterbury preach- ng the sermon, marked the inauguration of he British Council of Churches. In atten- ance were leaders of the churches of Great Britain and Ireland and dignitaries from nany parts of the world. Hailing the forma- ion of the new organization as another step n the direction of Christian unity, the Arch- bishop of Canterbury said in his sermon, among other things:

> There is no compromise of our distinctive principles in our coming together. But there is a choice involved between two different directions of attention, two different points of emphasis. In the days when Christianity itself, in its fundamental principles, is unchallenged, it may seem natural to lay the most emphasis on the points which distinguish one communion from another. But in days like these, when the basic principles of Christianity are widely challenged and, in many quarters, expressly repudiated, the primary need is for a clear and united testimony to Christianity itself. The difference between Catholic and Protestant is very small compared with the differences between Christian and non-Christian, between those who do and those who do not believe that in Jesus Christ God hath visited and redeemed His people.

With the exception of the Roman Catholic Church, all the main British churches are included in the new organization. The Archbishop of Canterbury was elected the first president, and Very Rev. J. Hutchinson Cockburn of the Church of Scotland, and Lord Rochester of the Methodist Church, were elected vice-presidents. Dr. A. C. Craig is the general secretary.

The Liberty ship "Booker T. Washington," soon to be launched at Wilmington, Cal., will be sponsored by Miss Marian Anderson. famous Negro contralto. The ship, named for the late Booker T. Washington, Negro educator, founder and first principal of Tuskegee Institute, will have a Negro captain, Hugh Mulzac of Brooklyn, N. Y., the only Negro to hold a master's certificate, according to the announcement made last week by the Maritime Commission. Both white and Negro officers and men will compose the crew.

Noonday services at King's Chapel, Boston, will open for the season on Tuesday of next week, October 6, with the minister, Dr. Palfrey Perkins, as the speaker. For the three following days, the preachers will be three denominational leaders whose headquarters are in Boston, as follows: Bishop Henry K. Sherrill of the Protestant Episcopal Church on Wednesday; Bishop G. Bromley Oxnam of The Methodist Church on Thursday, and Dr. Frederick M. Eliot, president of the American Unitarian Association, on Friday.

The statement by American Protestant leaders published in Zions Herald of August 19 under the caption "This War Must Be Won!" has been printed in pamphlet form, with the title "The Issues at Stake," by the Lincoln Civic League, Montvale, N. J. Copies of the pamphlet may be obtained by writing to the league.

Bishop G. Bromley Oxnam addressed the Freshman Convocation of Cornell University, Ithaca, N. Y., Sunday morning. The Convocation took on an interfaith aspect with the Jewish rabbi at Cornell offering the invocation, a Protestant bishop making the address, and the Catholic priest at Cornell pronouncing the benediction. Facing Bishop Oxnam were some sixteen hundred freshmen and upperclassmen, men and women, many of whom probably would not have more than one year of college life, if as much as that, before entering into actual military service.

Rev. and Mrs. Otis H. Moore have been presented with the 1941 award of the Chalmers Fund in the form of a $100 war savings bond, in recognition of their remarkable service of thirty years in the rural ministry in New England and in the Upper Iowa Conference. The award, which represents the annual income from the Chalmers legacy to the former Board of Home Missions and Church Extension, was presented to Dr. and Mrs. Moore by W. J. Elliott, treasurer, and classmate of Dr. Moore at Cornell College. Dr. Moore is now pastor of the Methodist Church at Kenilworth, N. J., and Mrs. Moore is one of the executive secretaries of the Woman's Division of Christian Service. Their children, whose college education was made possible on the rural preacher's salary, graduated with Phi Beta Kappa honors from Cornell College. Miss Allison Moore, with a master of arts degree from Columbia University, teaches in the high school in Davenport, Iowa. Rev. Richard Moore, graduate of Boston University School of Theology, holds a pastorate at Plainfield, Iowa. Miss Mary Ellen Moore is a missionary stationed at Baroda, India.

Rev. Joseph S. Pennepacker, a former member of the New England Southern Conference, has joined the faculty of Talladega College, Talladega, Ala., this fall as professor of religion. For the previous six years he occupied the chair of philosophy and religion at Intermountain Union College, Polytechnic, Mont. Talladega is a class-A Negro college sponsored by the Congregational Christian churches.

Frank A. Morrison, a leading official in the Newtonville Methodist Church, is a patient at the Massachusetts Memorial Hospital in Boston. He was stricken on September 5. Mr. Morrison is widely known in business circles in the large cities of the United States, having been associated for many years with the Mason-Neilan Regulator Co.

Mrs. Caroline A. Tozier, mother of Rev. Frank G. Potter, pastor of Grace Methodist Church, Cambridge, died on Wednesday of last week at the home of her daughter, Mrs. Otto V. Hesse, in Lynn, at the age of 101 years and eight months. Mrs. Tozier was born in Ipswich and resided in that town for the greater part of her life. She was active in church and fraternal organizations beyond her ninetieth birthday. For many years she was soloist at the North Congregational Church in Ipswich. Mrs. Tozier had been twice married. Her first husband was Asa T. Potter and her second, William T. Tozier. Both were Civil War veterans. Besides the son and daughter mentioned, she leaves two stepchildren, George Tozier of Ipswich and Mrs. Caroline Putnam of Medford Hillside. Funeral services were held Saturday afternoon at the Whittier Funeral Home in Ipswich. Interment was in Rowley.

Mary Louise Strait, younger daughter of Rev. and Mrs. A. J. Strait of West Somerville, is a member of this year's freshman class at Colby College, Waterville, Maine.

Dr. John W. Decker has resigned as foreign secretary of the American Baptist Foreign Mission Society to become one of the two secretaries of the International Missionary Council.

Rev. Oliver Rule Tarwater, Jr., and Miss Martha Dean Reed were married recently in St. Paul's Methodist Church, Etowah, Tenn., the groom's father officiating. Mr. Tarwater received his master of arts degree from Boston University Graduate School in 1936 and his bachelor of sacred theology degree from Boston University School of Theology in 1937. He is the son of Dr. O. R. Tarwater, Boston University School of Theology 1909, and Mrs. Tarwater of Clinton, Tenn. The bride was graduated from Maryville College, Maryville, Tenn., of which the groom also is a graduate. Since her graduation in 1940 she has taught in the schools of Blue Ridge, Ga., and Copperhill, Tenn. She is the daughter of Mr. and Mrs. Oran L. Reed of Etowah, Tenn. The couple are living at Tellico Plains, Tenn., where the groom is pastor of the Methodist Church.

Rev. Richard D. Leonard of Marshfield, Vt., has been appointed to the Lyndonville charge, as of October 1. He succeeds Rev. Norman C. Webster, who goes to Swanton, Vt.

Rev. John L. Pitt, minister of First Methodist Church, Trenton, N. J., was one of 118 Masons upon whom the 33d Degree was conferred last week in Boston, at the 130th annual meeting of the Supreme Council, 33d Degree, Ancient Accepted Scottish Rite. This degree—highest honor that can come to a member of the fraternity—is awarded for outstanding service to the order or in civic endeavor.

Mrs. F. C. Eiselen is teaching at Wellesley College in the geology and geography department.

Rev. Herbert M. Ingraham, a member on trial of the New Hampshire Conference, has been transferred to the North-East Ohio Conference.

Mrs. George L. Pressey, wife of Rev. G. L. Pressey of Lincoln, Maine, entered the New England Deaconess Hospital last week for an operation. Her many friends wish for her a speedy recovery.

Rev. Louis I. Holway, formerly a preacher in the Vermont Conference, now a resident of New Port Richey, Fla., has announced the marriage of his daughter, Margaret Elizabeth, to George Asher Casson of New Port Richey. The ceremony was performed by the bride's father. The bride is a member of the faculty of the Florida State College for Women, in the Demonstration School. The groom is a sergeant in a parachute regiment in a Southern encampment. Mrs. Casson's grandfather, the late Rev. Raymond Fletcher Holway, was a long-time member of the New England Conference.

Rev. Kenneth Cook, pastor of the Mapleton and Washburn churches, Maine Conference, was recently called to Coldstream, Nova Scotia, by the sudden death of his father, Rev. Henry Cook, a retired member of the Maritime Conference of the United Church of Canada.

The engagement of Rev. O. W. Lorimer Sargeant, pastor of First Methodist Church, West Springfield, to Miss Dorothy Paulin Stromberg of Holden has been announced by Miss Stromberg's parents, Mr. and Mrs. Pehr W. Stromberg. An early fall wedding is planned.

Mrs. George E. Whitaker of Somerville, widow of the former publisher of ZION'S HERALD, has gone to Gorham, Maine, to spend the winter with her daughter, Mrs. H. S. Thomas, wife of Rev. H. S. Thomas, the Methodist pastor in Gorham.

The death of Rev. John Wriston, a retired member of the New England Conference, occurred on Thursday morning of last week at his home in North Brookfield, after three weeks of serious illness and a year of failing health. He leaves his widow, three sons, two daughters, and three brothers. One of the brothers is Rev. Henry L. Wriston of Hingham, also a retired member of the New England Conference. Funeral services were held Saturday afternoon in the Westborough Methodist Church. A more extended account will be published in a later issue of the HERALD.

Rev. E. Roy Myers is moving from Jamestown, N. Y., to Meadville, Pa., having been appointed district superintendent of the Meadville District. His address is 724 North Main Street. Dr. Myers is a former member of the New England and New England Southern Conferences.

Rev. Elmer H. Douglass, a missionary from North Africa, has been assigned to the pastorate of the Methodist Church at Feeding Hills, left vacant by the resignation of Rev. J. B. Smith. In addition to his pastoral duties Mr. Douglass will take work at the Kennedy School of Missions, Hartford, Conn. He and his family will occupy the Feeding Hills parsonage.

Rev. Arthur W. Munk, who has come to Boston from Texas to do graduate work in the department of philosophy at Boston University, will be part-time assistant minister at College Avenue Methodist Church, West Somerville, for the coming season.

The death of Ralph Adams Cram, which occurred in Boston last week, removes from the world's roll of architects an outstanding name. Mr. Cram was regarded as one of the greatest living exponents of Gothic architecture. Prominent among the many buildings that he designed was the Cathedral of St. John the Divine in New York. It was the firm of Cram & Ferguson also that designed Christ Church, Methodist, on Park Avenue, New York, where Dr. Ralph W. Sockman is the minister. Mr. Cram, the son of a Unitarian minister, became a convert to Anglo-Catholicism. He was a philosopher and

or as well as an architect, and had written many books. He was in his seventy-ninth

an Robert G. McCutchan, editor of The odist Hymnal, called at the Herald on Tuesday of last week. He has been hting the District Conferences of the on Area with his hymn services.

rs. W. L. Taylor, formerly of the First odist Church of York, Pa., died recently er sleep while on a visit at the Thomp- Rest Home at Mountain Lake Park, Md. was born in Swedesboro, N. J., seventy- years ago. Surviving her are two daugh- Mrs. E. E. Calverley of Hartford, Conn., whom she had made her home for the two years, and Mrs. Loyd Yost of Keyser, Va.; five grandchildren and two great- ldchildren.

r. George R. Gross preached the sermon First Methodist Church, Pasadena, Cal., day morning, September 20, his subject g "Where to Fnd God." Dr. Merle N. th, pastor emeritus, offered the pastoral yer. Dr. Gross for the last eight years been the religion editor of the *Pasadena -News*.

ev. Frank H. Hall of Winterport, Maine, rned home Saturday from the Deaconess spital in Boston, where he had undergone operations.

Miss Dorothy Ell of Newtonville, daugh- of Dr. Carl S. Ell, president of North- tern University, and Mrs. Ell, is one of seventy-six New England young women ected from this naval district for the first ular class at the United States Naval aining School, Smith College, Northamp- . She has been ordered to report at the ool on October 6. All together, there will 900 Waves in this first class.

Professor Max R. Grossman, head of the ston University Department of Journalism, s been elected national president of Kappa u Alpha, national honorary professional ternity in the newspaper field. He was tified of his election by the retiring presi- nt, James E. Pollard of Columbus, Ohio, ad of the Ohio State University School of urnalism.

Miss Mary Thornburg, daughter of Rev. d Mrs. Amos Thornburg of Mathewson reet Methodist Church, Providence, R. I., derwent an emergency appendectomy Fri- y night. Her condition was good at latest ports.

EVENTS

The Boston-Lynn District Preachers' Meet- g will open its program for the season on ctober 5 at 10.30 A.M., in Wesleyan Hall, 81 Boylston Street, Boston, with an address y Rev. William Brattle Oliver on "The Art f Ministering to the Sick." Mr. Oliver as haplain in Boston hospitals under the Evan- elistic Association of New England makes housands of calls on the sick each year. Other program features for the year an- ounced by the Preachers' Meeting include Bishop G. Bromley Oxnam on November 2; Miss Margaret Keith Stackhouse with a program of Christmas readings on December 7; Dr. Oliver Black of the Department of Evangelism of the Federal Council of Churches on January 11; Dr. Loring Swaim of Harvard Medical School on February 1; and Dr. Hilda L. Ives of Andover Newton Theological School on May 3. The March and April meetings are to be announced. Rev. Hobart F. Goewey is president this year.

A bequest of $2000 to the Community Methodist Church of Weston is contained in the will of Mrs. Florence Barrett Woodhull of Woburn, which was filed for probate last week. The church will also share with the other recipients of public bequests in the residue of the estate.

In observance of the completion of eight years of broadcasting of the daily chapel service at Morgan Memorial in Boston, a list of speakers of unusual interest has been arranged for next week. Beginning October 5, the schedule is as follows: Monday, Dr. Daniel L. Marsh, president of Boston University; Tuesday, Bishop Raymond A. Heron, suffragan bishop of the Protestant Episcopal Diocese of Massachusetts; Wednesday, Rabbi Joshua Loth Liebman of Temple Israel; Thursday, Dr. Isaac Higginbotham, general secretary of the Massachusetts Baptist Convention; Friday, Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches. The services go on the air at 8.10 A.M. over WORL. In the eight years there have been more than 2500 broadcasts with an average attendance of 300 in the chapel besides the large number of radio listeners.

Springfield and Christ Church Cathedral will welcome the ninth annual convention of the Massachusetts Council of Churches on Tuesday and Wednesday, October 13 and 14. Speakers on the program, with their subjects, are: Mrs. Royal G. Whiting, associate director of the Council for Social Action of the Congregational Christian Churches, "The Shape of Things to Come—Religion's Contribution"; Dr. Roswell P. Barnes, associate general secretary of the Federal Council of Churches, "A United Church in a Disunited World"; Dr. Adelaide T. Case, professor of Christian education, Episcopal Theological School, Cambridge. "Going Ahead in Religious Education"; Bishop G. Bromley Oxnam of the Boston Area of The Methodist Church, "Christian Unity—Theory or Practise"; Dr. Carl J. Friedrich, professor of government, Harvard University, "The Shape of Things to Come—Democracy's Contribution"; Dr. Norman B. Nash, rector of St. Paul's School, Concord, N. H., "Can the Church Meet the Challenge?" Dean Percy T. Edrop of Christ Church Cathedral will conduct a service of worship Tuesday evening, after which there will be an "Interchurch Town Meeting" with the theme "How Far Can We Go in Effective Interchurch Cooperation in Massachusetts?" Dr. Horace F. Holton will speak Wednesday morning "From the President's Point of View," and Dr. Frank Jennings, the executive secretary, will follow with a condensed report of the year's activities.

Calvary Methodist Church, Arlington, Rev. George A. Butters, pastor, launched a Parsonage Mortgage Project last Sunday to wipe out the remaining indebtedness on the property of $3750 by February 7, 1943. This project will conclude a five-year program during which a recess chancel has been added to the church, a modern heating system and a new pipe-organ have been installed, and the church building has been completely renovated. Last year the twenty-fifth anniversary of the organization was celebrated by paying off the mortgage on the church building and reducing the parsonage debt one thousand dollars. The total improvement and debt reduction program over the five years has amounted to $17,000. Substantial challenge gifts by a member of the parish the last two years have greatly aided the church's program.

With Our Writers

Harold Lancaster, Columbus, Ohio; pastor of King Avenue Methodist Church.

Charles O. Ransford, Shelbina, Mo.; Methodist minister, member of the Missouri Conference.

Lynn Harold Hough, Madison, N. J.; dean of Drew Theological Seminary, Drew University.

Owen Rattenbury, London, England; journalist and author, member of a family long distinguished in British Methodism.

William Brattle Oliver, Cambridge; a Congregational minister now serving as hospital chaplain in Boston.

Frank P. Fletcher, Laconia, N. H.; pastor of First Methodist Church.

Outrageous!

Simply outrageous is the recent charge made by Congressman Martin Dies that Methodism's beloved and highly respected Mary McLeod Bethune, familiar figure at General Conferences and distinguished leader in the educational field, is a Communist. Coupled with her in this utterly unfounded accusation are two other Negroes, William Pickens and E. Franklin Frazier. Commenting on this latest recklessness of the Texas Congressman, Walter White, executive secretary of the National Association for the Advancement of Colored People, wrote Dies as follows:

> Impugning the loyalty and integrity of the most beloved and best-known Negro woman in America would be an infinite service to the Axis, if your statement were to be believed, in destroying the faith of Negroes and of colored peoples in other parts of the world in their belief that the United States is in truth fighting a war for democracy.
>
> Your attack on distinguished Negroes, with the apparent Southern attitude that it is safe to do so because they are not able to hit back effectively, would be almost the final crushing blow to the Negro's patriotism if he did not take into account the source of these attacks.

Mrs. Bethune is well known not only in educational circles but also in the field of social service and reform movements. She has been a member of numerous important committees the scope of whose activity was nation-wide in character. Like Booker T. Washington, this eminent Negro woman was invited some time ago to the White House as a guest of the President of the United States. It is about time to call a halt to the vicious and frequently unfounded charges launched by the meddlesome Dies Committee and its oversuspicious chairman.

Japanese Pastor Presented with Flag

In appreciation for the work of Rev. C. P. Goto, pastor of Parker Memorial Methodist Church, Kaneohe, Oahu, Hawaii, a silk American flag was recently presented to Mr. Goto by U. S. Army Chaplain Virgil Nathaniel Moore, representing the head of the U. S. Army Provisional Hospital. Mr. Goto's church holds regular joint Sunday morning services for service men and civilians, at which Chaplain Moore assists. The pastor recently completed a successful three-month bond-selling campaign, during which he sold $10,725 worth of U. S. war savings bonds to alien Japanese. He has also secured donations amounting to $923.50 from Japanese donors for Army Emergency Relief, the Navy Relief Society, and the Red Cross. In addition, Mr. Goto conducts services at three churches each Sunday and assists the University of Hawaii agricultural extension service with the farmers and civilian defense headquarters at Kaneohe.

One boy of Japanese ancestry, stationed near Kaneohe, said of Mr. and Mrs. Goto: "They are the nicest people I have come across yet. In fact, to be nice and hospitable seems to be the rule rather than the exception out here. They even serve us lunch after services."

District Conference

The Fall Conference of the New York District, New York Conference, was held under the direction of Dr. John M. Pearson, district superintendent, in the Park Avenue Methodist Church, New York City, September 22. The morning hour was devoted to a forum attended by the sixty ministers of the district in which a discussion was held on strengthening the evangelistic program by developing local church leadership and in stimulating the growth of the Christian ideal in the American home. The Ministers' Wives' Association met at the same time, and had as its speaker Mrs. Edward C. Perkins, recently returned to America from China. Luncheon was served to the ministers at the New York Deaconess Association.

At the afternoon session reports were received, and consideration was given to the major interests of the church, including the work for men, women, and youth.

Following the dinner, which was served in the church, the program consisted of addresses by Dr. Gaither P. Warfield of Warsaw, Poland, by Dr. Walter W. Van Kirk of the Federal Council of the Churches of Christ in America, and by Bishop Francis J. McConnell.

BOOKS

A Book for the Times

THE IDEOLOGIES OF RELIGION. By George Perrigo Conger. Round Table Press, Inc.: New York. Price, $2.50.

Here is a book for the times and for all time. The whole field of religious philosophy is reviewed, the various systems are presented pro and con, and an effort is made to indicate the path that a new way must be built. The author calls his work "A Spectrum Study" in which with surprising aptness the principal ideologies of religion are exhibited as a kind of spectrum. He puts down as his "spectrum" the following list of ideologies: (Occultism), Mysticism, Supernaturalism, Idealism, Pragmatism, Evolutionism, Naturalism, Humanism, and (Economic Nationalism). Naturally, Supernaturalism occupies the widest band, the author using eighty pages in discussing its points of strength, the various arguments for the existence of God (cosmological, ontological, teleological, and moral), the criticism of these arguments, and his provisional conclusion. Two chapters are devoted to Idealism, one the case *for* "the World as Mind" and one the case *against*, concluding with "An Estimate of Idealism." Borden P. Bowne, A. C. Knudson, and E. S. Brightman come in for generous reference and quotation in these chapters. In fact, the references after each chapter are copious and invaluable to the student who desires to carry the studies farther than a merely casual reading.

As a scholar, Professor Conger is deserving of serious consideration—a graduate of Cornell University and Union Theological Seminary, a doctor of philosophy from Columbia, and professor of philosophy at the University of Minnesota for a number of years. His book is clearly written and easily read, considering the themes presented. It is a candid examination. Older orthodoxies are stifling, newer liberalisms superficial, and the supernaturalisms unreasonable, but with the failings of each have come various strengths for the new way to be made.

Sermons

LIFE IS FOR THAT. By Clarence Dean Marston. Light and Life Press: Winona Lake, Indiana. Price, $1.

Twenty-one readable sermons, some very brief and others longer, form the content of this vital and attractive book. The common theme which undergirds most of them is that of a love so related to human need as to become redemptive in its effects. Life is for purposeful love. Mr. Marston, who is superintendent of the Methodist Children's Home in Berea, Ohio, writes out of a life rich in experience and many-sided in observation. Each address is replete with fresh insights and genuine inspiration. The simplicity and originality of the author's spirit are revealed in "Acknowledgments": "I have made no effort to document sources. I am grateful for all the good books I've read, and for all the good people I've met."

THE ART OF SPIRITUAL ACHIEVEMENT. By Herbert W. Hahn. Fortuny's: New York.

This is a series of twelve sermons which the author, a Methodist minister of the New York Conference, preached to his own congregation. Religion is treated as an art, and the spiritual life as an achievement. Religion is indispensable to life at its best, and life without it cannot be regarded as a success. The topics are intriguing: "The Art of Finding Security," " . . . of Finding God," " . . . of Walking in Newness of Life," " . . . of Winning Friends"—to mention only a few. The author-preacher's aim is to call attention to things that are worth while and to offer a technique for their attainment. Our task is to discover where God is working and the direction in which His spirit is moving in order that we may work and move wth Hi The book is nicely bound.

For Intermediates

LIVING TOGETHER IN TODAY'S WORLD. Louise B. Griffiths. Price, 50 cents.

BROTHERTOWN. By Louise B. Griffiths. Pri 60 cents.

Friendship Press: New York.

These two books are companion volun in a course for junior-high groups in rel ious education. The first is the teache manual. Its approach to the subject is a va able one, for it allows for flexibility so t students may make their contribution to t planning of the course. Where projects f making things are suggested, there are co plete instructions. There are stories, son worship services, and a multitude of otl resources and information. "Brothertown" the student's reading book, designed to read as a part of the work in the course.

WORSHIP PROGRAMS FOR INTERMEDIATES. Alice Anderson Bays. Abingdon-Cokesbu Press: New York, Nashville. Price, $1.7

This is the third book of worship progra that Mrs. Bays has written. It contains thi well-worked-out worship programs design to be used with intermediates. Her purp in writing this book has been "that int mediates may be led into a vital experien of God and a dedication to His servic Those using it will find it a decided aid accomplishing this aim.

Miscellaneous

REALITY AND RELIGION. By Henry P. V Dusen. Association Press: New Yo Price, 50 cents.

"Reality and Religion" is the last volu in a series of twelve little books called t "Hazen Books on Religion" sponsored the Edward W. Hazen Foundation. The pu pose of the series is to present simply, co pactly, and inexpensively some of the b available interpretations of the Christian p losophy as a guide to Christian living tod The final volume is a fitting and wort climax to the series. The author, professor systematic theology at Union Theologi Seminary, begins with a statement concer ing "Christian Faith in the Present Crisi continues with the discussion of three gr questions: "Why Religion?," "Why Chr tianity?," and "Why the Church?," and co cludes with the epilogue: "The Christi Movement and Tomorrow's World." Serio minded youth will be brought face to fa with life's highest realities by a study this little volume.

THEY GOT THE BLAME. By Kenneth Gould. Association Press: New York.

The Book of Leviticus brings us one scription of the original "scapegoat." On special day each year the people of Israel d not work, and during their ceremonies f this day, they chose a live goat, which w invested with the blame for the sins of t people for the past year and turned loo From that day to this, people have be placing the blame for their misfortune up some convenient animal or people in ord to relieve the tension of their guilt. Th pamphlet tells the history of the "scapego mechanism" in the life of man. Althou brief, it is important because it will te to prevent our nation from sidetracking energies in the search for scapegoats.

New Methodist Church at Mystic, Conn.
REPLACING STRUCTURE DESTROYED BY THE HURRICANE

dication at Mystic

our years, lacking one day, after the at hurricane of September 21, 1938, which royed the Methodist Church at Mystic, nn., beyond hope of repair, the rebuilt icture was dedicated Sunday, September before an overcapacity congregation.

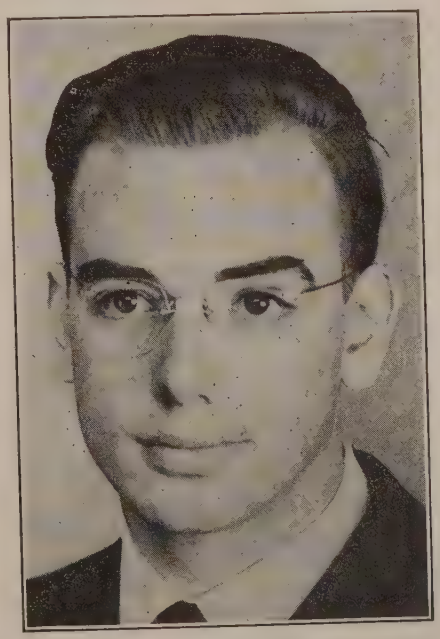
The pastor, Rev. Myron C. Pogue, arged and conducted the services for the . The principal service, at 11 A.M., had its main speaker Rev. Earl E. Story, dist superintendent of Norwich District. Dr. ry's theme was "Your Church Speaks." e special music included solos by Mrs. eph Johnson and Norman Keigwin. Mrs. gue, pianist, and William Croucher, violist, assisted. Congratulatory notes were d from Rev. J. W. Eller, former pastor, d Rev. George Farnham, pastor of the ystic Congregational Church. John F. eyer, chairman of the board of trustees, fered the church for dedication. The memoals presented included a communion table ven by Walter B. Patterson of New York memory of his father, Rev. J. N. Patterson, ho was pastor at Mystic in 1903 and '04. pew was given by Willard W. Keigwin memory of his mother and father, Mr. d Mrs. George W. Keigwin, who were elong members of the church.

The evening service included the reading the history of the church by John F. leyer, a solo by Willard W. Keigwin, and anthem by the choir. The pastor delivred a sermon entitled "All That Is Past Is rologue." Rev. Henry E. Wright, pastor of e Old Mystic Methodist Church, assisted the service.

Mr. Pogue, who is a middler in Boston niversity School of Theology, was appointed the Mystic church in October, 1941. At hat time the congregation had been worhiping for a year in the basement of the hurch, which had been made into a chapel. No plans had been made for the completion f the church, and no money was in sight. The new pastor began formulating plans, nd with the aid of the building committee launched the campaign for the completion of the church at a banquet on March 6, 1942. At this time $850 was raised. The campaign was continued until most of the necessary funds were secured and materials could be obtained, and during the summer months the building was brought to completion. On Dedication Sunday $550 was received in the collection, which made it possible to pay the bills incurred in the building program.

Methodism in Mystic started in 1840 under the leadership of Rev. Herman Perry. A large revival made possible the building of the first church edifice in 1841. The Sunday school was organized in 1842 with A. C. Tift as superintendent. A new church building was dedicated in 1867, during the pastorate of Rev. William S. Stetson. A pipe-organ was installed in 1895. Under the direction of Rev. J. Garfield Sallis, in 1923-25 the building was repaired and improved.

On September 21, 1938, the hurricane felled the structure. While plans were being made for the erection of a new building under the leadership of Rev. J. W. Eller, the church continued its services in the Grange Hall. Later the framework of the new building was finished, and a chapel provided in the basement. Completion of the church was realized on September 20, 1942.



Myron C. Pogue
PASTOR AT MYSTIC, CONN.

The members of the building committee were: John F. Meyer, chairman; H. G. Board, treasurer; Mrs. Elery Burdick, Harrell Brown, William Croucher, Willard Keigwin, Mrs. Rose Nichols, and Milton Wallace.

World-Wide Communion Sunday

October 4, 1942

Frank P. Fletcher

The Lord of Life His table spreads
Across our earth today,
Anear, afar, in lands at war
Where fear and hunger prey.

His body broken for our sake,
His blood, love's utmost plea—
Divine compassion so rebukes
Man's inhumanity.

In world by hatreds torn apart,
Foes weltering in blood,
They who partake this holy food
Keep peace and brotherhood.

O Thou who art our world's last hope,
Thou Truth and Life and Way,
Break Bread of Life indeed to all
Who are Thy guests today!

Death Stalks International Committee

The International Executive Committee of the Central Bureau for Relief of the Evangelical Churches of Europe (Central Bureau for Inter-Church Aid) has literally been decimated by the Second World War. Originally consisting of seventeen members representing as many countries, it has lost no fewer than five members as the result of Nazi executions or imprisonments.

The first to go was Dr. Theodore Fliedner, head of the Protestant college "El Porvenir" in Madrid, who was arrested on his way back from the Oxford Conference of 1937 and who died in a German prison hospital, probably as the result of having been refused proper medical care until it was too late.

The next two were the brothers Bursche, of the Polish Lutheran-Evangelical Church, one of whom was alternate for the other. Dr. Julius Bursche, the elder of the two, had escaped to Denmark, but returned to Germany, probably in the vain effort to save his brother, who had been imprisoned meantime, —and is reported to have been clubbed to death at Oranienburg. This was in 1939.

The same year saw the death of the fourth representative: Dr. Kulisz of the Polish Evangelical Church, head of its one and only sizable benevolent work, the well-known institutions at Cziescyn. No one knows just how or when or where he died. Nothing came to his deaconesses—when they were suddenly put on the street without even an hour's notice—except the curt notification that the director was dead.

Just a few weeks ago it was learned in New York that Dr. Kraemer, the senior Dutch representative on the Central Bureau Committee, had been shown the dubious honor of being chosen as one of the 300 hostages selected by the German Army of Occupation to assure non-intervention of Dutch civilians in case of an invasion of Dutch territory by the United Nations' forces.

The Czech representative, Professor Hromodka, was fortunate in escaping to the

United States, and Dr. Kalapothakes of Greece is active in managing the food package service which has been started by the Central Bureau to help the starving Greek Evangelicals.

Matriculation Day Exercises

Boston University School of Theology opened its 104th year of Christian service in training of young men for the ministry on Wednesday afternoon, September 23, with traditional Matriculation Day exercises in Robinson Memorial Chapel. Dean Earl Marlatt announced that enrolment in this department of Boston University is a few more students than the 266 that was last year's total.

President Daniel L. Marsh of Boston University brought greetings to the students in the School of Theology, which is the oldest of the university departments. He cited its wealth of tradition, not only in The Methodist Church, but in the university as well from the time when this school served as the nucleus of what has grown to be an influential educational center.

Dean Marlatt, presiding, introduced Dr. Marsh and Dr. Rollo Walter Brown, distinguished novelist, who spoke on "There Must Be a Creative Pulpit." Dr. Brown, noted lecturer and author of "The Creative Spirit," "Dean Briggs," and many other books, said in part:

"The 'spiritual bankruptcy' on which we blame pretty nearly everything, including the loss of the war thus far, always paralyzes us when the manipulators among men get in control, instead of the creators. The manipulators accept life as it is, and try to cash in on it in one way or another. They do not wish to see changes—in fact, are sure chaos has come when changes are made. The creators know that life that does not change by moving toward something is not life but death. They want to see life mobile and adaptable and growing, for such a life can be made into something.

"The ministers who possess virile, creative minds have been as uncomfortable as any other kind of creative-minded person in the manipulative era from which we are rapidly passing. A distinguished Episcopal rector has written, 'Outwardly I am successful, but spiritually I live in hell, because I am held back from making this church a great powerhouse for good.'

"The chaos of the world is stirring life to an awakening in which the creative-minded minister is to have his opportunity. The upsurge of life in China, in India, in Russia, —that is, among slightly more than half of the world's population,—is only the most noticeable part of a world-wide upsurge. There are more young men and women with alert minds who know that the kind of run-around life we have been living does not satisfy them deeply or permanently. These will begin to fill any minister's church when they discover that he is the bearer of good news. Here is the greatest opportunity the pulpit ever had. For through those potentially godlike young believers we can do something about a future world in which free human beings of good will may better live together for everybody's benefit."

Pastor's Wife

In the death of Cora F. Seaver, wife of Rev. James N. Seaver of Henniker, N. H., which, as noted briefly in a previous issue of the HERALD, occurred on September 12, after an illness of several months, New Hampshire Methodism lost a most highly respected and capable member. Her long and useful life, beginning in Franklin, N. H., where she was born February 16, 1870, the daughter of Eli S. and Addie Klein Cleveland, made its entire contribution, with the exception of four years, within the New Hampshire Conference.

She was married in 1895 to Rev. W. T. Boultenhouse, a pastor in the Conference, following whose death in 1905, she became pastor's assistant to Dr. George R. Grose in First Methodist Church, Lynn, Mass. In 1908-11, she was head of the deaconess work in Baltimore, Md. Returning to her Conference, she engaged in evangelistic work for several years. She held a license as a local preacher for a score of years.

In 1911 she was united in marriage to Rev. James N. Seaver, district superintendent of the Northern District of the New Hampshire Conference from 1925 to 1931.

Mrs. Seaver was distinguished for her deep sense of duty to the work of the kingdom, tireless energy in the work of the churches, her courage and ready sense of humor. Her religion was a reality that found expression in wide fields of social service outside the church. At the time of her death she was a leader in women's club work, Red Cross, Grange, and various organizations of a fraternal nature.

Funeral services were conducted from the Methodist Church in Henniker on Tuesday, September 15, at two o'clock, in charge of Rev. H. D. Hawver, district superintendent, assisted by Rev. Edward A. Durham of Goffstown, N. H., and Rev. Herbert J. Foote of Wilmot, N. H. Burial was in Brookline, N. H.

Enlarges Scope of Appeal

Interest among the churches of the nation in the United Church Canvass is increasing daily, according to Dr. Earl Frederick Adams, chairman of the Planning Committee. The aims of the canvass have been endorsed by President Roosevelt. Leaders in many fields of endeavor have accepted membership on the Sponsors' Committee. The scope of the appeal has now been enlarged to include not only the support of regular church activities, but also the war-time emergency service and relief enterprises of the churches.

Fifteen communions and creeds, Christian and Jewish, are represented in the canvass, which will make its initial appeal to the communities of the nation in two periods: November 15 to December 6, and February 21 to March 14. The twofold purpose of t canvass is to urge people to renew th allegiance to the church of their choice a to give their financial support to uni community appeals for local churches, as w as for relief of distress among civilian v tims of war overseas. More than 150 co munities have written to the national he quarters, 297 Fourth Avenue, New Yo City, regarding the canvass, and an untal lated number of churches have inquired their denominational centers.

"We are fortunate in getting the act interest of leaders in the advertising, rad and public relations field, who are devoti many days in devising a program that w focus the attention of the nation with a m impact which will benefit the local uni efforts," said Dr. Adams. "Stanley Res president of J. Walter Thompson & Co., o of the leaders in the advertising field, is ass ing through his organization in the develo ment of a comprehensive program of pu licity and advertising. Mr. Resor is who heartedly behind the canvass, and all of are the beneficiaries of his talents and expe ence.

"On matters of radio, another busy exec tive, Niles Trammell, president of t National Broadcasting Company, is findi time to line up network programs and f tures to carry our story over the air wav Henry Luce, editor of *Time-Life-Fortune*, counseling us on our publicity plans. Je Butcher, who is serving as publicity executi is developing an over-all schedule of ne paper and magazine releases which will fl to the press and periodicals during the t periods."

Word will be released in the near futu on further plans as well as more additions the Sponsors' Committee. Charles E. Wils until recently president of the General El tric Company, and now chairman of t Production Executive Committee and vi chairman of the War Production Board, chairman of this committee. Some of the cent additions include William Green, pr dent of the American Federation of Lab James E. West, chief scout executive, B Scouts of America; Miss Cornelia Otis Sk ner, and Harper Sibley.

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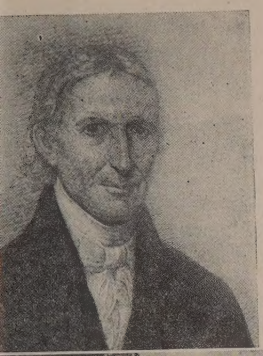
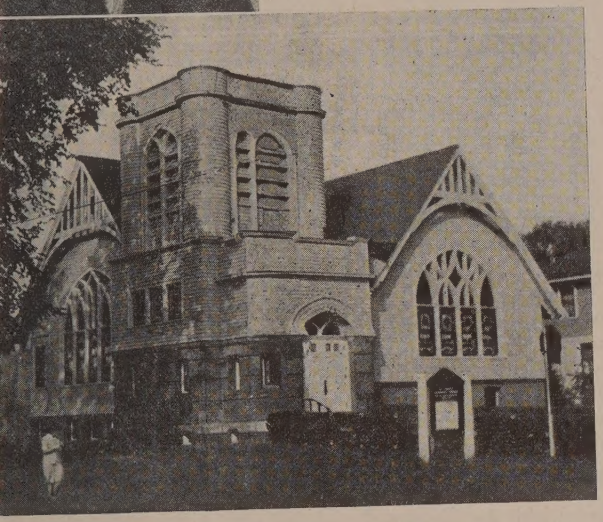


Left—Rev. George Pickering, who preached the first Methodist sermon in Ludlow in 1792.

Below—St. Paul's Methodist Church, built in 1904, present home of Ludlow Methodism.



low Methodism—
th Anniversary

ıetime in 1792, George Roberts, sent shop Francis Asbury to help Jesse Lee, George Pickering gathered some Ludlow people together and told them how had received the saving grace of God. the 150th anniversary of this humble ning that Ludlow Methodism has just been celebrating.

ron of Methodism from the first was r Samuel Frost. Securing Nathaniel in, a local preacher, to preach, and ing house-to-house meetings among interested in Methodism, Samuel Frost the territory invaded by the circuit s Pickering and Roberts. Ludlow soon ne a regular preaching point for the sters assigned to the Tolland, Conn., cir- By 1802 a quarterly conference was ed in Ludlow.

nsion developed among the Methodists. ever, and in 1808 the preacher declared class dissolved. But Samuel Frost was ardent a believer for his Methodism to dissolved. Circuit preachers continued each in his home. In 1810 Uriah Clough, cal preacher, moved into Ludlow and ablished the class.

t this time, Ludlow was in the New don District of the New England Annual ference. The presiding elder, Elijah Hed- , chose Ludlow as his residence because s central location in the district. Hedding, a bishop, had a personality that dispelled ıtever prejudice lingered against Meth- sm in Ludlow, and soon he was invited preach in the town meeting house.

nother well-known Methodist name asso- ed with Ludlow is that of Wilbur Fisk, o in 1825 came from Wilbraham to ach Sunday evenings. The impetus of his preaching produced a demand for a house of worship. Under the direction of Isaac Jennison, who was both preacher and carpenter, a church was erected at the Center. Dedication came in 1828. This structure was altered and repaired in 1841 and again in 1857.

Shortly after the turn of the century, agitation developed for the relocation of the church in the Village, where the population of the town had become concentrated. On January 4, 1905, the new edifice was dedicated. Seven years later the $5000 indebtedness was fully paid. In 1917 the present parsonage was built. In 1926 the church was repaired, and in 1939 the sanctuary was redecorated.

In the present anniversary year, under the leadership of the pastor, Rev. William D. Nietmann, the people have raised sufficient money through the sale of Anniversary Bonds to repair and paint the church. An unsightly basement room has been transformed, through the efforts of the young people, into a fine room finished in knotty pine. Here is located the Frangiamore National Hearth, which when completed will contain a stone from every state in the Union.

A new bulletin board on the church front lawn was made by Arthur Baker out of wood from the old church at the Center. The board is hung upon posts that once supported the floor of the auditorium. The material was given by Mr. C. M. Foster, who bought the old church years ago.

The anniversary program opened on Sunday morning, September 20, with a sermon by Bishop G. Bromley Oxnam. That evening Rev. Charles O. Farrer, rector of St. Paul's Episcopal Church, Newton Highlands, preached at a community service to which all the Protestant churches of Ludlow were invited. The anniversary banquet followed on Wednesday evening. The anniversary program was concluded on September 27, Old Home Sunday, with Rev. Chester R. Cooper of Chicopee, a former pastor, scheduled to preach in the morning, and Rev. H. Hughes Wagner of Trinity Methodist Church, Springfield, at the youth installation and dedication in the evening.

In connection with the celebration, an Anniversary Museum was arranged containing nearly 100 exhibits. Among them was the first organ used by the church.

As a souvenir of the anniversary, an attractively printed and illustrated eight-by-eleven brochure called "Ludlow Methodism," edited by the pastor, was printed and distributed. Included in the material presented were historical sketches of the seven churches of Ludlow, Protestant and Catholic.

Protest to Washington

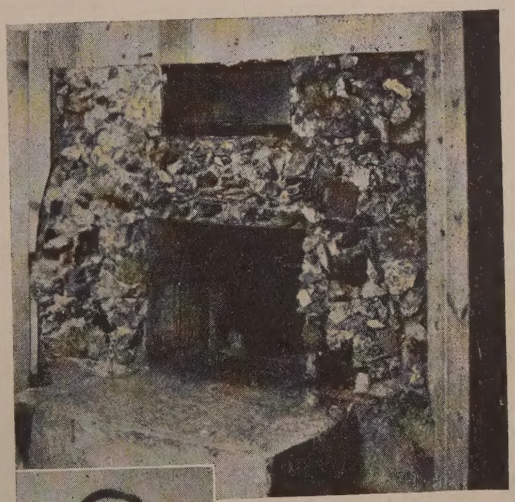
Protesting the proposal to call the Army Enlisted Reserve out of college and into the armed service before their graduation, Dr. H. W. McPherson, executive secretary, Division of Educational Institutions, of the Board of Education of The Methodist Church, and Dr. John O. Gross, secretary, Department of Educational Institutions, General, recently dispatched a telegram to Hon. Henry L. Stimson, Secretary of War. They pointed out that such a move appeared to be of doubtful wisdom since in the later stages of a long war an adequate supply of officers would be a major need and in any event the long and bitter years of post-war reconstruction will bring a tremendous demand for trained leaders.

The proposed move was further characterized as unfair to colleges that have sacrificed to make readjustments incident to the fullest possible cooperation in the war effort and as a very disturbing influence in the lives of the students concerned.

The full text of the telegram follows:

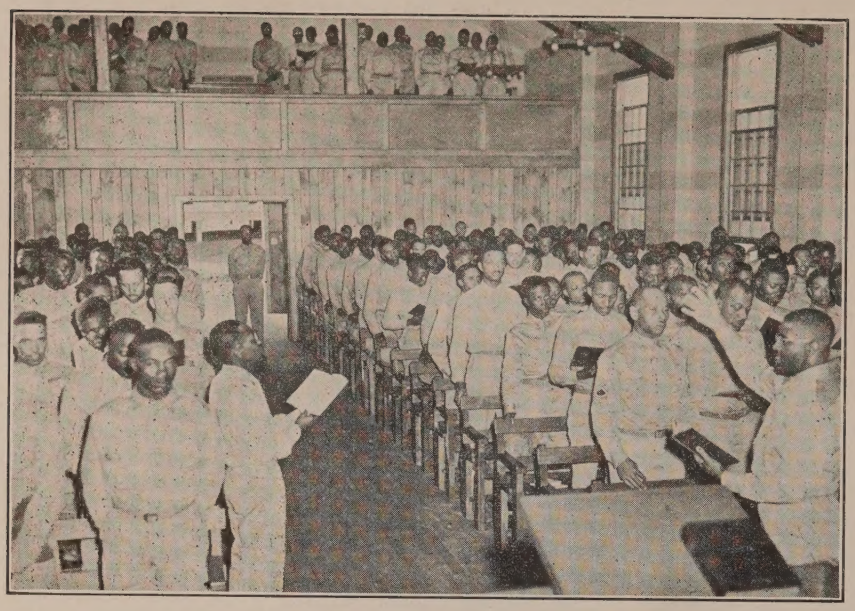
Hon. Henry L. Stimson, Secretary of War,
Washington, D. C.

Your announcement that members of the Army Enlisted Reserve would be called to duty when they become twenty years of age is regarded by many educators as untimely, if not unfair to the colleges. It seems inconsistent with Government appeals to institutions of learning to carry on during the war in order that young men might be prepared for officers' commissions and for the leadership that the nation must have for the later stages of



NATIONAL HEARTH

The devotion and skill of Vincent P. Frangiamore (left) have given to St. Paul's Church, Ludlow, its National Hearth



Christian Endeavor Follows the Soldier

Christian Endeavor is one of the dependable partners of Protestant chaplains in ministering to men in the Army and Navy. The number of Christian Endeavor Units in both branches of the service has been steadily increasing. The accompanying picture shows a Negro Unit at Fort Belvoir, Va. Tech. Sgt. Dillard Warner is leading the singing, and Chaplain Luther Hill is standing in the aisle. The chapel, which seats 350, is filled to capacity every Sunday when this Christian Endeavor Unit meets.

the war and the long and bitter years that are to follow. China, under very difficult circumstances, is keeping its educational program intact.

The colleges are making sincere efforts to cooperate with the Government during the war. At the request of the Government, they modified their traditional programs and accelerated their courses of study to help American youth finish their college work before being called to service.

They have pointed out to youth capable of doing college work that it is "their patriotic duty" to complete their education. This tends to maintain a proper manpower balance by keeping up the supply of physicians, engineers, highly trained technicians, and other leaders.

It should be added that youth who are eligible for college are sacrificing to realize their plans. Jobs offering higher pay than many can hope to earn after graduation have been laid aside. Your statement disturbs and makes uncertain their plans.

A word of assurance from you about the continued need for trained leadership and that the Government will not disrupt the projected program of college training for American youth unless the exigencies of the war justify it will be most helpful now.

Mr. Editor!

(Continued from page 934)

to participate in one of a series of services dedicating a Methodist church chancel. A few years ago the pastor of a leading Methodist Episcopal church met the suggestion that a colored preacher occupy the pulpit on Race Relations Sunday with the statement that there would be violent objection to a colored preacher in his church on Sunday morning. I have no reason to believe that the answer would be different now.

Even before the Central Jurisdiction was created, the system of white and colored Conferences in the Methodist Episcopal Church offered a sufficient excuse for a separation between Methodist churches greater than that between white churches of different denominations. The Methodist Union in Washington is organized on a district basis, so the several colored Methodist churches in the city, being in a different Conference and district, are not included. This same arrangement existed in the Methodist Episcopal Church before union. A district superintendent once gave me an explanation. He said the colored churches were too poor to pay assessments. I had had the idea that the two purposes of the Methodist Union were to foster fellowship among the churches and to assist the weak churches. I believe the preachers in Washington also find it convenient to organize along race lines. The Federation of Churches does include colored members. Some small efforts at interracial cooperation have been made, I believe, in young people's organizations.

Yes, The Methodist Church, and other churches too, are lagging on this issue. It is so easy to find excuses for doing nothing. It is said we can only go as far as we can go without a fuss, as arousing violent opposition will put back the cause we seek to promote. It is true the issue is complex and light more than heat is needed. But courage and determination are needed too. If the church cannot speak out on this issue, who can? Is human brotherhood to be left to the Communists? If we are to accept Nazi race principles at home, for what are we fighting? If on moral issues the church is silent, how can it maintain its spiritual power and can it speak with spiritual authority w in its own practises it denies the Chri way of life?

It is not a question of a particular of church organization. It will take a time to overhaul the constitutional orga tion of The Methodist Church, but wh any particular form is kept or not ma little if a spirit of brotherhood is devel The objection to the Central Jurisdicti not so much to the design in itself a the reason why it was adopted. One im diate need is for the development of c ties between white and colored Meth churches operating in the same territory

E. R. PERKI

Washington, D. C.

BOOKS JUST RECEIVED

★

"FOLLOW ME." Procedure for Chri Action. By Arthur Delamarter, B. S., M B. D. New Day Publishing Company, South Logan Street, Lansing, Mich. P 15 cents.

A PRIMER FOR TEACHERS. By Margaret tery. Harper & Brothers: New York. P $1.25.

OUR HUNCHES. By George Sanford Fo Fleming H. Revell Company: New Y Price, $1.25.

THE SHORTER MOFFATT BIBLE. Harpe Brothers: New York. Price, $2.

ASCENT TO ZION. By S. Arthur Devan. Macmillan Company: New York. P $2.50.

SNOWDEN'S SUNDAY SCHOOL LESSONS 1 By Earl L. Douglass, D. D., Litt. D. Macmillan Company: New York. Price, $1

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Church Register

HERALD CALENDAR

Jersey Conference, Ocean City, op G. B. Oxnam, October 1
-Wide Communion Sunday, October 4
a Conference, Brookings, S. D., op J. R. Magee, October 6
rgh Conference, Emory Church, burgh, Bishop J. H. Straughn, October 6
uis Conference, Centenary Church, Louis, Bishop J. C. Broomfield, October 6
al Kansas Conference, First Church, na, Bishop W. C. Martin, October 7
on Conference, Church Street rch, Knoxville, Bishop P. B. Kern, October 7
west Mexican Conference, Fort rth, Bishop A. F. Smith, October 8
nia Conference, Richmond, Bishop W. Peele, October 13
Mexico Conference, Carlsbad, hop I. L. Holt, October 14
west Conference, Little Rock, Ark., hop R. E. Jones, October 14
s Conference, Paris, Bishop A. P. aw, October 14
Oklahoma Conference, First urch, Oklahoma City, Bishop C. C. ecman, October 14
essee Conference, Meridian Street urch, Nashville, Bishop P. B. Kern, October 15
Texas Conference, Waco, Bishop P. Shaw, October 17
ern North Carolina Conference, rst Church, Charlotte, October 20
Oklahoma Conference, Boston Ave- e Church, Tulsa, October 21
siana Conference, Lake Charles, shop R. E. Jones, October 21
th Texas Conference, Dallas, Bishop L. Holt, October 21
hwest Texas Conference, San ntonio, Bishop A. F. Smith, October 21
nessee Conference, Nashville, Bishop B. Kern, October 21

iscellaneous Advertisements

HURCH FURNITURE—Pews, pulpits, pit chairs, communion tables, altar vases, r crosses, baptismal fonts, folding chairs, day school furniture. We allow for or your old equipment. Catalog and details request. Redington Co., Department 402. anton, Pa.

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F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

New England Conference Woman's Society of Christian Service, Fall Meeting, Centre Church, Malden, October 22, 23
Missionary Day, October 25
North Alabama Conference, Central Church, Decatur, Bishop J. L. Decell, October 28
North Carolina Conference, Greensboro, Bishop R. E. Jones, October 28
Council of Bishops, Hotel Cleveland, Cleveland, Ohio, December 7
Federal Council of the Churches of Christ in America, biennial meeting, Cleveland, Ohio, December 10-12

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, October 6, at 2 P.M., in the ladies' parlor of Copley Methodist Church, corner Exeter and Newbury streets, Boston. Devotional period will be led by Rev. Leonard J. Mettling of Faulkner Methodist Church, Malden. Business session will be followed by a social hour. The pourers at the social tea will be Mrs. Mettling and Mrs. G. M. Berggren, president of the Woman's Society of Christian Service.

MRS. HOWARD S. WORCESTER, Cor. Sec.

Bits of Fun

The front doorbell was out of repair. Mother instructed John to put up some sort of notice to that effect. John is better at athletic games than punctuation. He finally evolved this sign, which a startled neighbor presently brought in to the mother:

"Please Knock the Door Bell Out of Order."—*Selected.*

A young couple very much in love but rather temperamental worked in the same tool plant. One day the fellow got caught in one of those revolving machines and whirled through the air as it went around. His girl rushed over, switched the thing off, and grabbed him in her arms as he fell to the floor. "Oh, George," she begged. "Speak to me."

The fellow looked up groggily. "Why should I?" he asked. "I passed you six times, and you never spoke to me."—JOHN STRALEY, in *The Investment Dealers' Digest.*

Mother: "You mustn't eat ice cream like that. I knew a boy who ate his ice cream so fast that he died before he had eaten half."

Little Willie: "What happened to the other half?"—*St. John Telegraph Journal.*

The large factory had organized its own home guard, and the men were duly posted to guard the works.

The manager approached the main entrance, and the sentry, torn between duty and deference, challenged: "Halt, Mr. Brown. Who goes there?"—*Christian Observer.*

Accepted Suitor: "I know I'm not much to look at."

His Candid Fiancée: "Well, you'll be at work all day."—*The Radiator.*

A young Sunday school teacher told her primary class the stories of Paul and Peter and said she expected them to tell her the stories next Sunday.

When the next Sunday came, no one could remember anything about either Paul or Peter. "Can't you even tell me who Peter was?" she asked in despair.

One little hand went up, timidly, and a small voice piped, "I think Peter was a wabbit."—*Advance.*

A fly and a flea in a flue were imprisoned. Now what would they do?

"Let us flee!" said the fly.

"Let us fly!" said the flea.

So they flew through a flaw in the flue.

—*Arkansas Methodist.*

NO TIME TO WASTE

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whirring, ships moving, soldiers marching. Munitions for troops to Ireland, food for Britain! We are wasting no time ...ys to produce what is needed to win the war.

Trained men and women are needed as badly as material of war. Men for the service, for key industries. Women to fill gaps men have made in industry and business. Men and women to win the war—**to plan the peace and keep it**—to build a new society.

The time spent in educating our young people is an important investment in the future of the country—in the future of the person concerned. Such an investment is never lost; it always pays dividends. Formal education should not be postponed!

Without losing sight of the grim business of war, we must turn our thought to the future—toward a Christian peace—toward preparing our young people to meet it. And WE MUST NOT WASTE TIME.

In a Christian atmosphere young people at Boston University are being trained for life. This training cannot be postponed two or three years. NOW is the time. If they are ready for college this fall, by all means send them. No investment in brains is ever lost. We shall be glad to send full information.

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